

The Radical Head-Shrinker Do-It-Yourself Psychiatric Diagnosis & Treatment

Mathew McKay and Patrick Fanning, in their book *Self Esteem*, wrote: “One of **the main factors differentiating humans from other animals is the awareness of self:** the ability to form an identity and then attach a value to it.” “In other words,” they continue, “you have the capacity to define who you are and then decide if you like that identity or not. The problem of self-esteem is this human capacity for judgement.

Low self-esteem or inferiority feeling is at the root of all psychological and emotional disturbances. This inferiority feeling is conditioned by our past experiences in childhood or by the nature of the influences we grew up with or influenced by the culture we are born into. Everyone wants to be in the limelight, be the centre of attention, and be accepted. Inferiority means that one is not accepted, one is not in the limelight.

People compensate for these inferiority feelings in various ways. One might compensate by trying to achieve greatness in some way or other, good or bad, social or antisocial. One might become a philanthropist, a criminal or a neurotic according to how one compensates. This is also how character is developed, whether good or bad. Withdrawal into neurosis or functional psychosis is an attempt to compensate in an unrealistic way. This unrealistic compensation can also lead to perversions, alcoholism, drug addiction, and even suicide. This is also what makes people turn to crime, terrorism, and war. Good as well as bad can come out of inferiority feelings, depending on how one chooses to deal with them. And no one can escape inferiority feelings.

More than twenty-five centuries ago it was Siddhatta Gotama, the Buddha (the Awakened One), who discovered a different way of understanding and solving this same problem of low self-esteem or inferiority complex. He called this problem “*dukkha*,” which means, “**pain**,” or discomfort both physical and mental. He saw this as the “discomfort of being,” (*bhava dukkha*). The word “being” here refers to “being a self.” In other words, this “self-consciousness” or consciousness of being a “self” or having a “personality,” is the problem.

We tend to personalize and identify ourselves not only with our body and mind, but also with things outside the body, such as our family, our culture, our religion, our traditional and cultural beliefs, our nation, our job, our financial and social status, our educational qualifications, our achievements, and all such internal and external material and spiritual things that people normally identify with.

This identification is also called “personalization” (*upadana*) in Buddhism. It is through personalization that we acquire a “personal identity,” or “personality.” To “personalize” is to think and feel, “this is mine.” One tends to personalize the body by thinking, “this body is mine.” The body becomes a personal property. In the same way one personalizes sensations that arise and pass away in the body. One similarly personalizes perceptions, conceptions, emotions, actions, and consciousness itself, as “mine.” One personalizes, not only the body and the mental processes that continue inside the body; one even personalizes external objects, like one’s family members, one’s ancestry, one’s social status, one’s job, one’s income, one’s house, one’s car, one’s bank account, and many more such things. The sum total of all that has been personalized becomes one’s “self.” What has been personalized is what one identifies with, and is called “mine” or “myself.” Then one’s “identity” becomes what one identifies with or personalizes.

In other words, the Buddha saw that personality is only a concept, a perspective, which results from personalization of perceived objects such as the body and the mind. It is accompanied by a mental image of how one sees oneself, and is therefore called the “self-image.” Having “personalized” things and having thus created a “self-image,” or personality perspective (*sakkāyaditthi*), one then begins to compare these “personalized objects” (*upadhi*) with those of others. In other words, having identified one’s “self” this way, one begins to compare oneself with other selves (*māna*). Not only does one compare one’s body or mind with that of another, one even compares one’s social or economic status, one’s house, one’s car or any other personalized property. By comparing this way, one begins to feel inferior (*hīna māna*), superior (*seyya māna*) or equal (*sadisi mana*). This is how the problem of self-esteem begins.

Personalization results in a personality which is seen as one's "self," and this self-consciousness leads to comparison with other such selves, resulting in the low "self-esteem," "inferiority complex," and the whole host of psychological problems such as neurosis and psychosis. They are all the consequence of personalization and the formation of the notion of "self." The painful experiences recounted above are all the result of this personalization. It may be true that out of all the animals in the world, the human being is the only animal that is aware of a "self." This does not, however, mean that this "self-consciousness" has to be preserved despite its painful consequences.

As mentioned above, the Buddha saw this "personal identity" as a psychopathological burden that we carry throughout life. This "personality perspective" (*sakkāya ditthi*) was seen to be pathological and unhealthy because it is productive of pain and suffering to oneself as well as to others. This perspective prevents people from disciplining their behavior and broadening their mind. They rarely consider others as important as themselves, disregarding the welfare of all humanity, and even animals and plants. They worry about their superiority or inferiority. Such thoughts heighten the feelings of low self-esteem and inferiority. The heart becomes small and restrictive. Only narrow minds seek prominence and feel inferior. People see personalized emotional impulses as a part of themselves, and therefore can't hear criticism, solve problems, or easily let them go. This way, thoughts of inferiority always enter the minds. People are concerned about inferiority or superiority at all times.

We notice how others suffer by seeking to build a "self." Judgment of superiority or inferiority depends on their desire to build a "self." For example, if I think that financial prosperity is of great value, I will begin to feel inferior when I meet a person who is richer than me. If I do not think so, I will not feel inferior. If I think that having a university degree is of great value, I will feel inferior when I meet someone who has a degree higher than mine. If I think that physical height is of great value, I will feel inferior when I meet a person taller than me. Our feeling of inferiority or low self-esteem depends on our sense of values and our desire to build a "self." Therefore, the problem is solved by changing our sense of values and the desire to build a "self."

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Sri Lanka Buddhist Temple
SRI JAYANTI ASSOCIATION

Abandoning The 5 Hindrances

Sharing with Bro. Billy Tan



If we are not attentive to our mental and physical conditioning during meditation (Bhāvanā), we may experience the Five Hindrances which disturb the mind and the body. Explore what are these hindrances and how we can train our mind and body to abandon these hindrances.

Thank you! Brother Nelson. Good evening, Bhantes! Good evening, Brothers and Sisters in the *Dhamma*.

And with Bhantes' permission I shall commence this evening's sharing.

The topic is “Abandoning the Five Hindrances”.

Now it's very important to realize that if we want to meditate successfully, it's very important that the first thing we really have to accomplish is to be able to abandon the Five Hindrances to achieve the goal.

If we don't, if we're not able to abandon the Five Hindrances during the process of the meditation, we will not be able to progress much further.

You know because these Five Hindrances will come to disturb us, disturb the mind, disturb the body, and make us very uncomfortable.

There's also one misunderstanding a lot of people think about, “*Oh! The Five Hindrances is only pertaining to meditation.*”

It is talked a lot about in meditation, but the Five Hindrances also apply to our daily life when we live our life.

We are also constantly disturbed by the Five Hindrances.

So in order to understand the Five Hindrances, it's very important to do two things:

- (1) First is to understand what it does to us in the mind, so it's the understanding of the mental processes. That is an important thing to understand.
- (2) But the second one is whenever I do any sharing on these things we always go back to the root of the Buddha's teaching.

DHAMMACAKKAPPAVATTANA SUTTA

Setting into Motion the Wheel of Dhamma

1. **Dukkha:**

There is suffering

2. **Samudaya:**

There is the origin of suffering

3. **Nirodha:**

There is an end to suffering

4. **Magga:**

The way leading to the cessation of suffering

Delivered to the pañcavaggiyas at Migadāya in Isipatana on Āsālha full-moon day.

So the root of the Buddha's teaching actually stems from the very first sermon, the "*Dhammacakkappavattana*" Sutta, where the Buddha pointed out that there is "*Dukkha*".

And "*Dukkha*" is commonly translated as Suffering, but actually "*Dukhha*" can also mean Stress and Discomfort, Dissatisfactoriness and Distress, which is Mental Suffering.

So it's not just suffering because the word suffering sounds very serious.

Some people think “*Oh! Suffering! Oh! That means somebody died.*” You know, it is not that serious.

“*Dukkha*” actually can even be the slightest dissatisfactoriness we feel.

We're getting something we don't like that is “*Dukkha*”.

And we don't like it and we express it, then we are expressing the reaction as a result of the “*Dukkha*”.

So the Buddha pointed out that there are Four Noble Truths, Four Supernormal Realities that we have to understand that:

- (1) There is “*Dukkha*”,
- (2) There is the origin of “*Dukkha*”,
- (3) There is an end to “*Dukkha*”, so that means we are able to bring it to an ending and then of course,
- (4) There is the way leading to the ending on the cessation of “*Dukkha*”.

I won't go too deep into the Four Noble Truths, but the first two are very important for us to understand before we go into talking about the Five Hindrances.



THE FIRST NOBLE TRUTH



THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;

So the first one I'm going to take a look at is basically the Buddha mentioned that there are eight kinds of Suffering: Birth, Aging, Sickness, and Death.

Now these first four are straightforward. I think everybody can understand that these four processes or these four activities in our life are filled with a lot of suffering.



THE FIRST NOBLE TRUTH



THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;

And then the next three are:

- (1) Separation from what is pleasing is Suffering
- (2) Union with what is displeasing is Suffering
- (3) And not to get what one wants is Suffering

Separation from what is pleasing simply means we have experienced something pleasant, enjoyable, comfortable, nice, happy, and then we no longer have it.

So that is the separation from something that is pleasing.

Union with what is displeasing means we have experienced something uncomfortable, discomfort, something that makes us unhappy, something that makes us sad, something that makes us angry, or whatever and we are stuck with it. That is union with what is displeasing. So that is also suffering.

The third one is that we may have some ambitions, some desires, some wishes for progress in life, progress in business, improvement in our business, or promotion in our job, or a married couple having babies, but they are unable to conceive and things like that, so if they wish for something and they don't get it. That is also suffering.

And these three kinds of suffering are also quite simple to understand that it is happening to us throughout the day.

But it is the number eight which a lot of people actually fail to comprehend enough.



THE FIRST NOBLE TRUTH



THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.

Because it is this number eight that really is the root cause of all the Suffering, and that is the Five Aggregates, subject to clinging called “*Pañcupādānakkhandhā*”

Now the Five Aggregates is really the Process of Perception.

Everything we see, hear, smell, taste, and touch then a perception arises in the mind.

When we have the perception of what we have seen, heard, smelled, tasted, or touched, and we cling on to it, we hold on to it, we are attached to it, that leads us to endless kinds of suffering as a result of that.

In fact that is the root cause of all these other suffering there.

So this number eight is very important to understand.

That everything we see, everything we hear, we smell, we taste, or we touch, there is a feeling associated with it, and then we react to this feeling.

That is the clinging on to it; the reaction to it. You react to it because you personalize it. “Oh!” You say, “I am affected by it.” So I react to it.

If it is something pleasant: *“Oh! I want more of it.”*

If it is something unpleasant: *“Ah! I want to get rid of it.”*

So this is really what is happening there.

Now in order to understand how Five Hindrances affect us and a little bit further understanding of Suffering, it is important to understand the activity of the Mind.

Mind As An Activity



A lot of people think the Mind is something that exists.

Now when we ask people, where is your Mind? Where do people point? Most people point up here. What are you pointing to? You're not pointing to your Mind; you are pointing to your Brain.

The brain exists. The brain is an organ. It is there. The brain cells are exchanging chemicals and electricity. So in between these electrochemical activities, there is an activity going on inside the brain.

And it is this activity in the brain and also in the entire body which actually gives rise to the process.

That experience we call Mind. So mind is really an Activity.

Mind is not an entity. Entity means something that exists, something you can hold on to, you can see, you can hear, you can touch it, you can feel it, that is an entity.

But the mind is an Activity. Activity means something ongoing, which the only way you can understand what is an activity is to experience it.

And it's amazing! Scientists are today trying to map the brain to see the activity in the brain, what is happening to it, and how people think.

So in other words, they are trying to correlate activity in the brain with the mind: the mental processes going on.

In doing so, they are also trying to create a framework of what the mind is like.

And the amazing thing is what the Neuroscientists are arriving at today, the framework of what the mind is like, is exactly what the Buddha spoke about nearly 2,600 years ago.

So what did the Buddha say about the mind? He described the mind as an Activity. And the only way we can understand activity is to experience it.

So there are three parts of this mental experience going on.



MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : Process of Perception (*Perception*)
 - what was perceive through the sense organs;

The first experience or the first part of this mental experience the Buddha calls “*Viññāṇa*”. “*Viññāṇa*” **basically is the Process of Perception. That means when we see, hear, smell, taste, or touch something, a perception arises in the mind: “Ah! I see this thing. I see this brother. I see that chair. I see the camera.”** And so on. **So you see, hear, smell, or taste something, and a Mental Image arises.** And you now realize you've seen something. **So that is “*Viññāṇa*”: the perception that arises. It's a big picture of what you have perceived with your sense organs.** So it's basically what we perceive through our sense organs; so whenever the eyes open and light enters the eye, it triggers activity in the brain, and then we have this experience of, “*Oh! I see something.*” Seeing colors and then basically that is what we are seeing, this perception.



MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : Process of Perception (*Perception*)
 - what was perceived through the sense organs;
- **Mano** : Cognitive Process (*Cognition & Conception*)
 - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);

Now along with this arising of a perception, there is also a process that arises at the same time called “*Mano*”.

And this is the Cognitive Process.

Cognitive process is responsible for two major functions: Cognition and Conception.

Cognition basically means that it is able to interpret what was perceived through the sense organs.

So it is categorized interpretation of the perception by giving meaning to what was perceived.

What was perceived arises in the mind as a mental image that is the “Rūpa”. The mental image of what you have seen or heard or smelled or tasted or touched. And that mental image is not just visual but also can be sound. It can be an image of a sound. Somebody hits the piano and you hear the notes. That is also a mental image of sound. It's an audio image. It can also be the image of a smell. You smelled something and then you have a mental image, "Oh! I smell something." It's not visual but it is actually an experience that the mind has experienced a smell, taste, or touch. **And then “Mano” is then responsible for automatically interpreting it based on past experiences.** I'm going to show you later on a flowchart, then you can understand this a little better.

This process of interpretation is called “*Papañca*”. **“Papañca” basically is a categorized interpretation of what was perceived by the sense organs.** Unfortunately, the word “*Papañca*”, now along the way I'm going to point out a lot of misunderstanding or inaccurate translations, so that you can understand what I present better, the word “*Papañca*” is often translated as mental proliferation. And if you ask psychologists what is mental proliferation? They will say it's rumination. That means the mind has run off and started thinking all kinds of stories and a whole lot of other things associated with it. Actually that is not what the “*Papañca*” is.

“Papañca” is simply interpretation in a categorized manner of what you have perceived.

I'll come to that later on when we come to the flowchart. Now everything we see, hear, smell, taste, or touch associated with it, there is some kind of a feeling, whether it is Pleasant or Unpleasant. You touch something that is very hot, “*Ooh! That is unpleasant.*” You see very bright light shining at you, “*Ooh! That is very unpleasant.*” If you see some soft gentle light: “*Ah! That is very pleasant.*”

So everything you see or hear or taste or touch has an associated with it a feeling, whether the feeling is Pleasant, Unpleasant, or Neutral, or neither Pleasant nor Unpleasant. And that actually triggers a reaction in the mind.



MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : Process of Perception (*Perception*)
 - what was perceived through the sense organs;
- **Mano** : Cognitive Process (*Cognition & Conception*)
 - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : Affective Process (*Mood / Temperament*)
 - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
 - personalizing (*upādāna*) the experience leading to the notion of a self-centered existence.

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THE FIVE HINDRANCES

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And that reaction is happening in this part of the mind called “Citta”.

The Affective Process that leads to a mood or a temperament; that means you feel good about it or you don't feel good about it.

That is your mood.

See your mood is a reflection of how you feel, whether you feel nice or happy about it or you are unhappy about it.

So basically what the “Citta” does there are two things it does.

First: Affective Process “Citta”

First it is reacting to the feeling Pleasant or Unpleasant. This reaction is called “*Tañhā*”: Emotional Reaction, so Emotional Reaction is “*Tañhā*”.

This reaction from the excitement of Pleasant or Unpleasant feelings and feeling is the “*Vedanā*”.

This feeling is a raw feeling of the sensory object that you have just encountered.

It is not really the deeper meaning of emotional feeling, but just initial feeling like; for example, a hot surface the feeling is “*Oh! It's painful.*” Bright light: “*Ah! That is disturbing.*” Loud sound, screeching sound: “*Oh! That is hurtful.*” On the other hand, if you touch something furry object like a dog, nice fur of the cat “*Ooh! That is very pleasant.*” Or you hear some soothing music “*Ah! Very pleasant.*”

So the pleasantness or unpleasantness, and the “*Citta*” reacts to it.

This reaction is called “*Tañhā*”.

Now unfortunately the word “*Tañhā*” has been translated as Craving. So craving it does reflect a part of it is craving, but craving does not adequately explain what it is.

The real meaning of “*Tañhā*” is Emotional Reaction. You react to it and this all comes from your “*Citta*”. And this is what Five Hindrances will do to you.

Five Hindrances will trigger this reaction, trigger your reaction to it because Five Hindrances basically is unpleasant throughout mostly. Even some pleasant sensations, pleasant memories, and Five Hindrances will also trigger this reaction.

Second: Affective Process “Citta”

Apart from this reaction, there is also one more thing that happens in “Citta”. **We tend to personalize everything we experience.**

And this is what the Buddha was talking about the Five Aggregates subject to clinging and subject to personalization.

So the word “*Upādāna*” is often translated as clinging, grasping, or attachment. **But a more precise translation of that word is personalizing, meaning you say it's “Me” or “Mine”.** That subjective experience, the experience you feel inside, it is pleasant or unpleasant. Whatever it is you feel inside “*Oh! It's mine.*” “*I feel it.*”

I give you an example you wake up in the morning. You knock your hand against the wall and it hurts, so your hand hurts. What's the thought that comes to your mind? “*My hand hurts.*” What's the first word? “My”. You walk down the street; you accidentally kick the lamppost, and there is a pain in your toe. And then what's the thought that arises in your mind? “*Oh! My toe hurts.*” “My”.

So every experience we have, when we feel it we personalize it and call it “I”, “Me”, or “Mine”. Everything, every time you see your friend coming towards you, what's the thought that arises in your mind? “*Oh! My friend is coming.*” What's the first word? My friend! “My”.

And if you fall down and break your knee then you feel a severe pain in the knee, and you say, “*Oh! I feel the pain in my knee.*” What's the first word? “I”.

So we always personalize every experience knowingly, unknowingly, intentionally, or unintentionally. **We automatically personalize it because this is something that has happened over millions of years. It is actually become, it has evolved.**

It's part of the whole evolution process that makes us personalize every experience that affects the Body or the Mind.



MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:

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So personalizing the experience leading to the notion, and because of this personalization leading to the notion that, “I am experiencing it.”

“I’m experiencing this inside.”

The subjective experience inside, so we have this self-centered notion.

“Oh! There is a self-centered existence.”

“I exist because I am experiencing this”.

So the “I”, “Me”, or “Mine” is so strong and so powerful.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



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So now let's take a look at a flow chart of how the Mind works. **Mind is really a Process. It's an experience. So it is the experience that is a chain reaction. It's continuously happening.**

Activities in the environment they stimulate our Five Senses our eyes, ears, nose, tongue, and the body.

And as a result of this stimulation, the Five Aggregates arise or the Process of Perception arises, “Pañca-Khandha”.

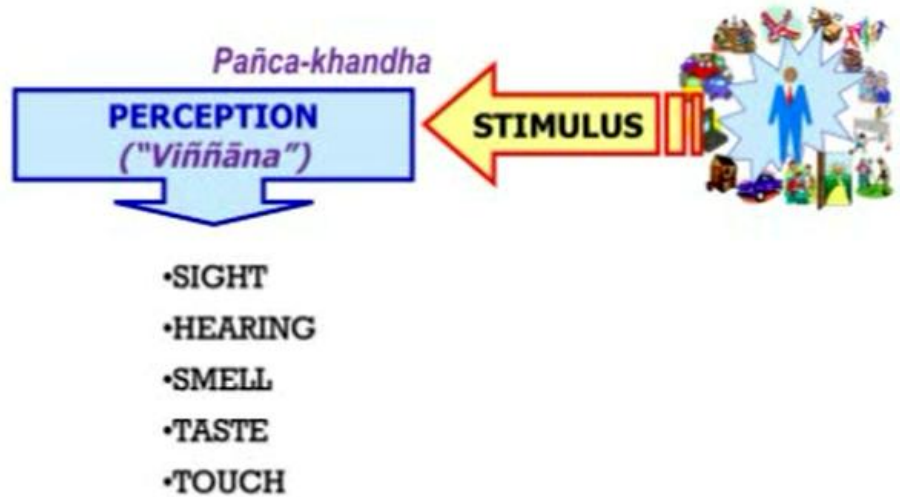
And then we begin to have a Perception of, “Oh! I've seen something. I've heard something, touched something. I've smelled something. I've tasted something”.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



So we are able to see hear, smell, taste, and touch.

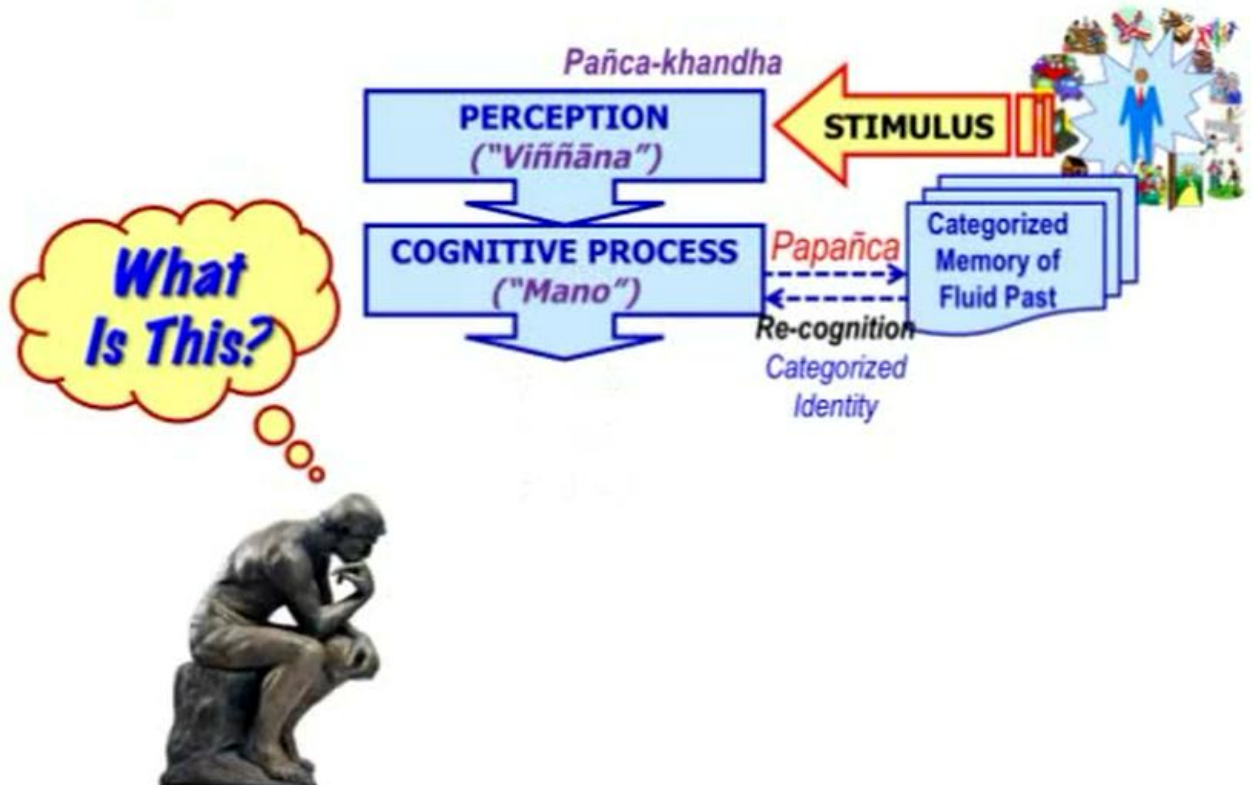
So this is the first process in the mind, the first experience that we are experiencing every time environmental activities stimulate our sense organs.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



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Along with that arises the Cognitive Process, the “*Mano*”.

And the “*Mano*” will try to interpret what was perceived through the sense organs by drawing on past memory.

And this interpretation is called “*Papañca*”. It refers to categorized memory of the past.

Simple example, if I show you this (Billy is holding up a bottle of water), what is this? Bottle of mineral water! How do you know it is a bottle of mineral water? Because I just brought this here today, for those of you who are, who were not with the retreat, you would not have seen this bottle. It's the first time you see this bottle. How do you know it's a bottle of mineral water? Because you have seen thousands of mineral water bottles before and they look like that similar.

So what the mind does is when we see something, we remember it, we put it into category, we never remember something precisely.

We always remember something by categorizing it. Something that looks similar, we classify it together.

I show you another one, for all of you, this is the first time you've seen this (Billy is holding up a computer mouse) what is this? A mouse! How do you know it's a mouse? You have seen hundreds of mouse before, computer mouse, and you put it all into a category that looks something like that. So now you see something like that, you call it a mouse. If I change the color; I change the design, you will still call it a mouse, as long as it looks something similar to the mouse you have seen in the past.

So that is really what's happening with “*Papañca*”, drawing from past memory to interpret what you have perceived through your sense organs and then able to re-cognize this categorized identity.

We're able to identify what it is, categorized identity. That is giving it a meaning, giving it a name, “*Nāma*”.

What you have perceived is in your mind, it's the “*Rūpa*”.

And now you give it a name, it's the “*Nāma*”.

That is the categorized identity: Re-Cognition. And that's where the word Recognition comes in.

Now you realize the word Recognition is really Re-Cognition. Re-Cognition, why “Re”? Because it's repeated! What is repeated? **It is repeated from your memory of the category.**

Everything you see refers to categorized memory and then you recognize what you have seen.

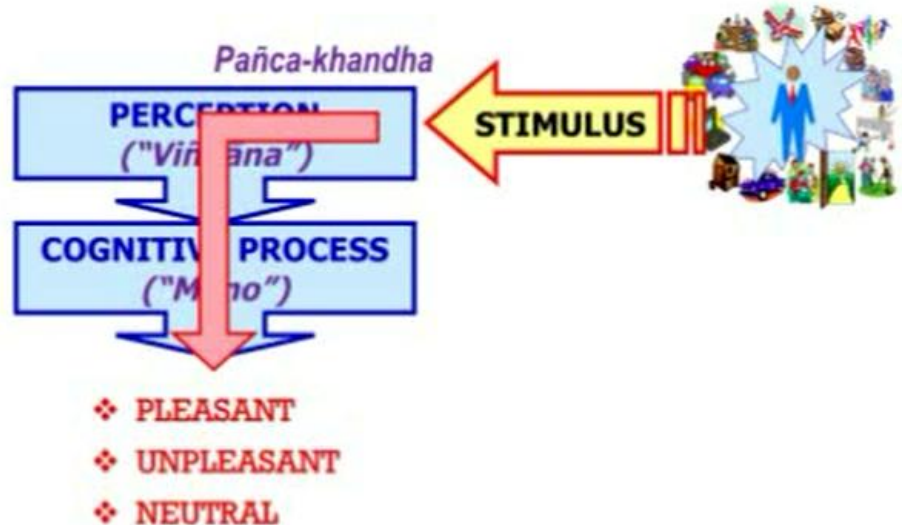
So that first part of this experience with “*Mano*” is identifying what is it? What is this? Then you have experienced.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



But as I mentioned to you, everything you see, hear, smell, taste, or touch, believe it or not, there is a feeling associated with it.

So at the same time while light enters your eye, there is a feeling associated with it, whether it is pleasant or unpleasant. Bright light is unpleasant. Dimming light is pleasant. Red light usually is unpleasant. Green or blue light usually is pleasant. But it may affect different people differently.

But still there is a pleasantness or unpleasantness associated with it, whether it is light or sound.

Loud sound is unpleasant. High-pitched sound is unpleasant. Screeching sound is unpleasant. Soft tone, soft drum, this is very pleasant. And low-pitched voice is more pleasant than high-pitched voice.

And this is a little warning to ladies. If you happen to have a high-pitched voice, and if you want to go into sales and marketing, train yourself to lower your pitch because (Billy is raising his pitch to give an example) “*very high pitch is very irritating you know*”. You know the customer doesn't like to hear this high-pitched noise piercing into their ears. So if you into sales and marketing learn to lower the pitch of your voice if you happen to have a high-pitched voice.

And politicians have done that very well. Very famous case in the past, former Prime Minister of UK, Margaret Thatcher, I actually have video recording of her when she was in a Member of Parliament. Her voice has a very high pitch. She went for voice training and lowered the pitch of her voice successfully. So when she was elected as Prime Minister, by that time she was campaigning, her voice had a low pitch, so because it's not so unpleasant.

And there are people who train themselves, a former front runner for presidency in the U.S. this lady, wife of the ex-president, Hillary Clinton. She has a low pitch voice. You'd think it's natural? Maybe however it is but she went for voice training, definitely. Her husband is very good at this kind of thing. How to train yourself to project a very positive image? And voice training is one of those things.

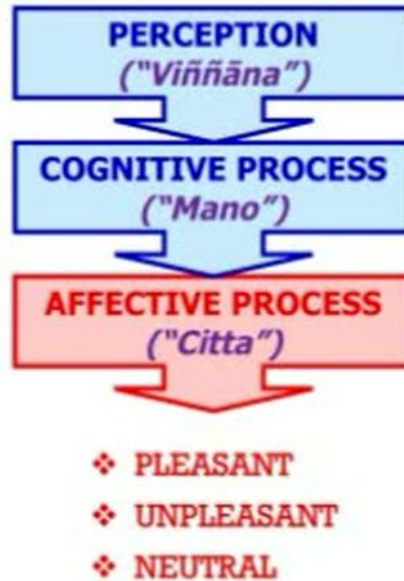
So just a simple little tip for all the ladies with high-pitched voice; that's why you see when a husband comes home, the last thing he ever wants to hear is this high-pitched voice going into the ear (Billy is making high-pitched sound as an example) you know. That is the last thing a husband ever wants to hear.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



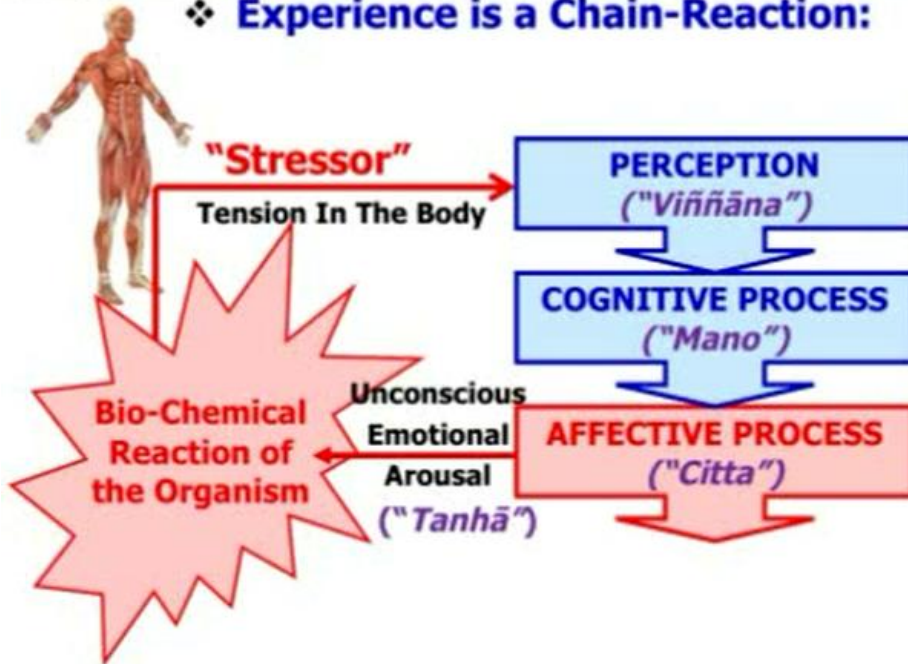
Okay so now pleasant or unpleasant feelings will arouse this “*Citta*” to react.
And how does the “*Citta*” react?



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



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THE FIVE HINDRANCES

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The "*Citta*" reacts by triggering either internally, a chain reaction, biochemical chain reaction, and this causes hormones to be released.

And hormones being released will cause tension in the body.

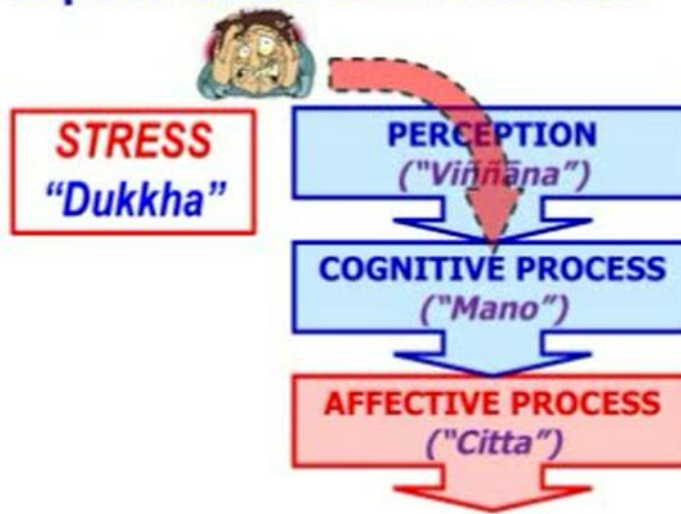
So now the body is feeling tense, and there is a sensation in the body associated with it.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



- Grief (*sōka*)
- Lamentation (*paridēva*)

Physiological Disturbance

(“STRESS”)

Freeze, Fight, Flight Reaction

So this physical tension in the body, physical experience of discomfort, is called Stress: “*Dukkha*”, “Stress”.

And this is really a physiological disturbance, which leads us to react in a freeze, fight-or-flight manner. If it is something unpleasant for the first time ever we experience it, we freeze. We don't know what it is. If it is something we have experienced before, we either want to fight against it, try to get rid of it, or we run away from it, so that we are no longer affected by it. So this is really leading to the process called “*Sōka*” and “*Paridēva*”: grief and lamentation.

We feel sad about it. Now we want to cry. Now we want to, we are on the verge of wanting to react to it. So this is really what happens to us.



THE SECOND NOBLE TRUTH



ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** (**tanhā**) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** (**tanhā**) for sensual pleasures,
- **craving** (**tanhā**) for non-existence,
- **craving** (**tanhā**) for continued existence.

So now we go one step further and look at the Second Noble Truth.

How does this affect us then? The origin of Sufferings, “*Samudaya*”; basically it is talking about “*Taṇhā*”.

It is this “*Taṇhā*” which leads to renewed existence, accompanied by delight lust here and there, and seeking delight and lust here and there.

See when we are affected, we're feeling unhappy; we always look for pleasant experiences to run away from it.

I must admit I'm one of those who did that in my young age you know. When I'm happy I have a good appetite. When I get pissed off, I get angry, I'm very sad, I drown my sorrows in food. So I joke with my friends, I call that win-win, you know.

So we find ways to escape from the suffering by seeking delight here and there.

So in my young age, I was seeking, enjoying food to get away from it, but that time I was not a Buddhist yet. So now that I know better; I, you know, in the back of my mind, I wish I hadn't done that, but it's too late.

So anyway this is it. **It is this “*Taṇhā*”. That emotional reaction that causes, that is the cause of all the Suffering.**

So it is this “*Taṇhā*” for sensual pleasures, “*Taṇhā*” for non-existence, and “*Taṇhā*” for continued existence.

So what is “*Taṇhā*” for sensual pleasures? That is really called “*Lobha*”.



THE SECOND NOBLE TRUTH



ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** (*tanhā*) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.

Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures

Moha –
delusion of
self-centered
existence

Tanhā = Emotional reactions (“craving”)

The condition is called “*Lobha*”, where you are lust. You have lust and greed for pleasant pleasures, pleasant experience, sensual pleasures, lust and greed for pleasures.

This “*Taṇhā*” for non-existence basically means you are now angry with something unpleasant. It’s called “*Dosa*”. You have aversion and hatred towards something unpleasant.

See when it is something pleasant, you have lust. **And lust eventually turns into greed, how?** When you enjoy something pleasant, you find it pleasurable, you like it, what do you do when you like it? **You want more. When you take more, not enough, you want some more, so lust turns into Greed.**

In the same way, when it is something unpleasant, aversion turns into hatred. What happens? You begin to avoid it. Aversion means avoiding it: Avoidance. You try to avoid it, but you can't always avoid it. It keeps coming back to you. **And what happens when it keeps coming back to you? You get angry with it. You become hateful towards it. So aversion turns into Hatred**

And then the third one, "*Taṇhā*" for continued existence, when you're experiencing neutral experience, basically you know there is an experience. You have felt an experience, but it is neutral. So it is neither "*Lobha*" nor "*Dosa*". But at the same time, you feel that there is this body. So now you begin to have this "*Moha*". **"Moha" is the Delusion of a self-centered existence because of the experience that you are receiving through the body. So therefore you have this Delusion of a self-centered existence.**

And this is what is called the Three Roots, the Three Evil Roots: "*Lobha*", "*Dosa*", and "*Moha*".

Very important to understand the word "*Taṇhā*" is.

If you use the word craving, it doesn't make a lot of sense. I hope now you understand.

You can see more clearly, "*Taṇhā*" is really emotional reaction.

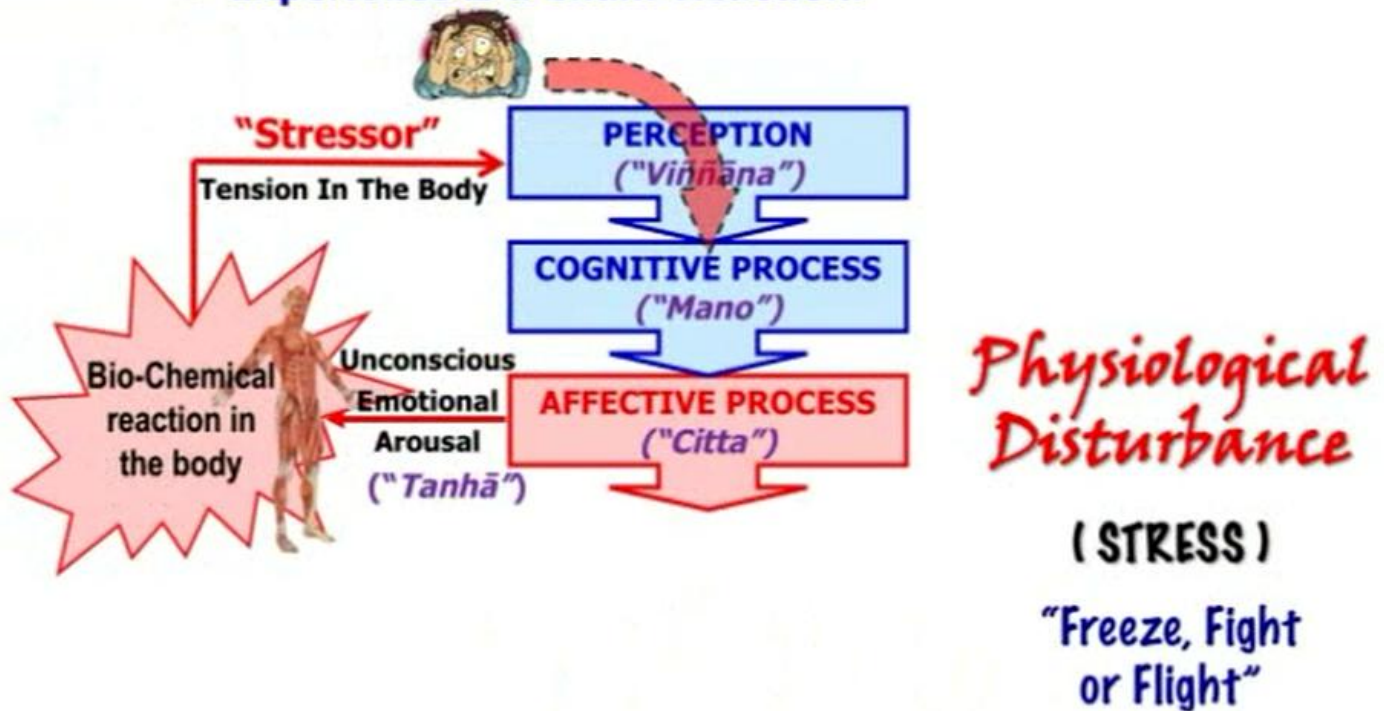
And that is what the Five Hindrances will do to us.

The Five Hindrances will trigger "*Taṇhā*". And this "*Taṇhā*" will make us fail to accomplish the goals of our practices. I get to keep the precepts or to meditate; whatever it is.



PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:



So moving on we have these changes going on in the body.

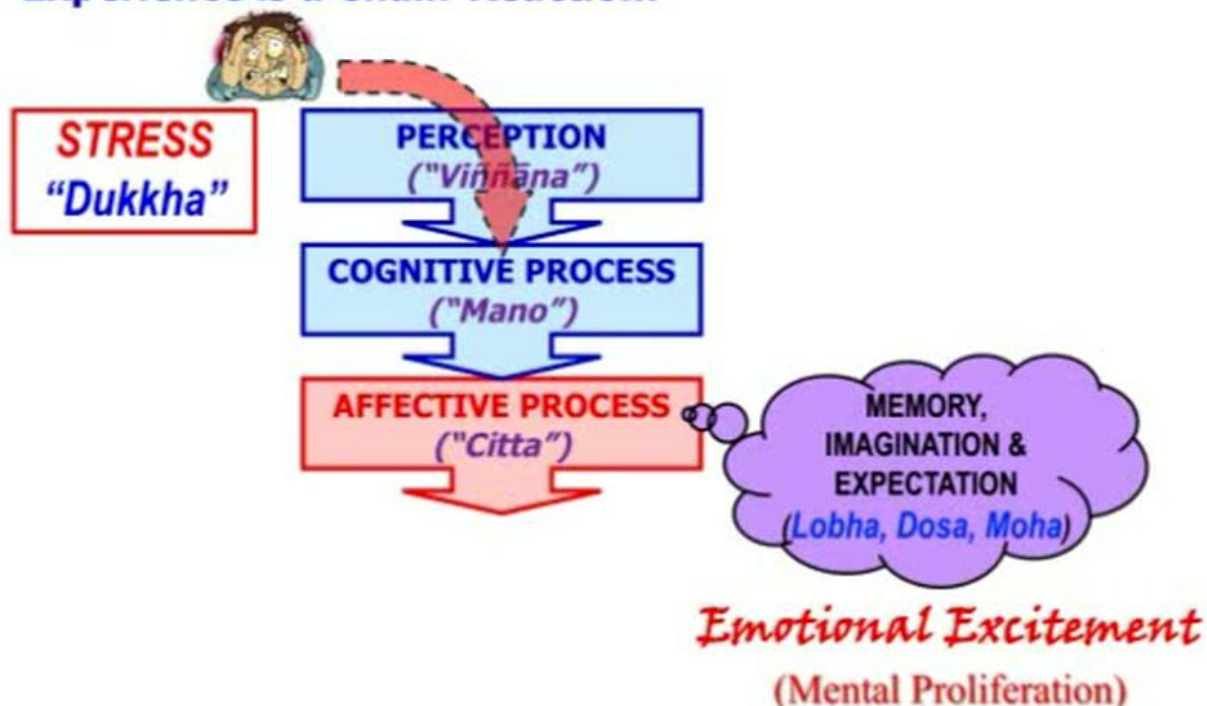
And we're feeling these bodily sensations, which is a physiological disturbance.



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



Now what happens? Because of this internal bodily sensation, the “Citta” reacts one more time by triggering the arising of memory, imagination, and expectation. **And that's where "Lobha", "Dosa", "Moha" comes about. This is really the Mental Reaction.**

Earlier on you have the bodily reaction with the hormones being released.

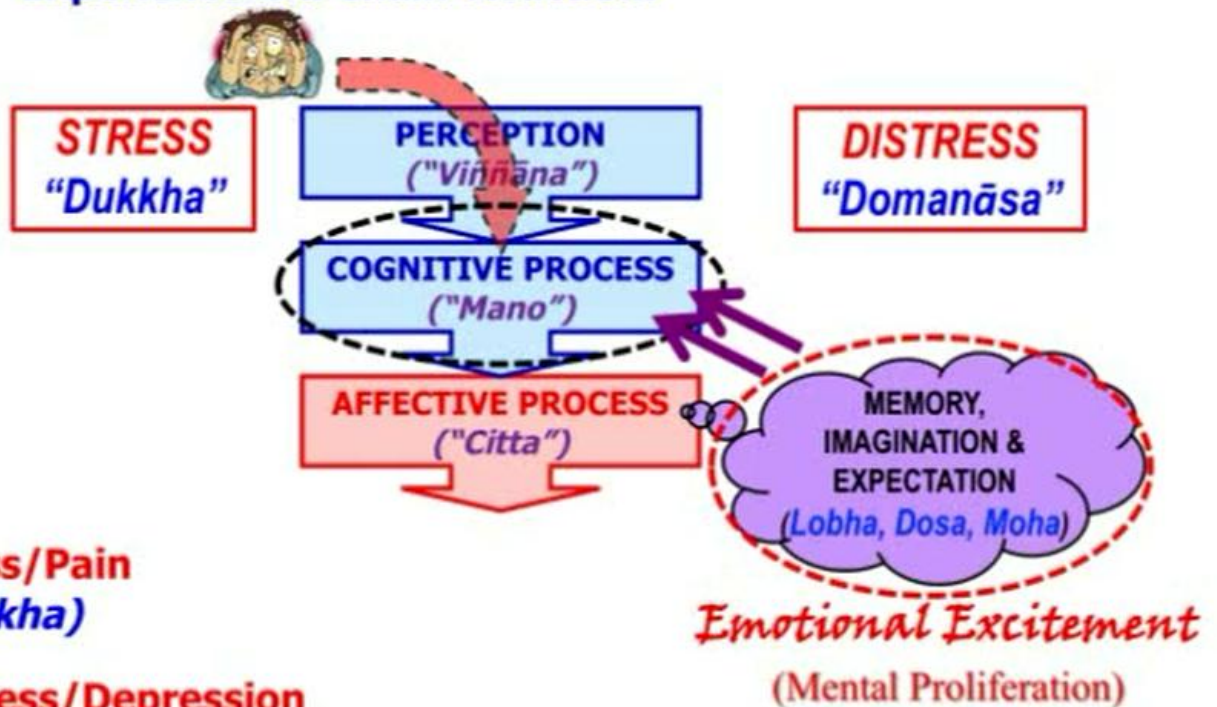
Now you have the Mental Reaction where the Mind is disturbed. And when it is disturbed, Memory, Imagination, Expectation arise. And this is Mental Proliferation. This is where the mind runs away, creating all kinds of ideas and thoughts and whatever. So ruminating as the psychologists will call it: Rumination or Mental Proliferation. The mind begins to run away. And what happens when, when that happens, what happens?



PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



- **Stress/Pain**
(*dukkha*)
- **Distress/Depression**
(*domanāsa*)

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THE FIVE HINDRANCES

Slide 19

This mental activity starts to disturb your rational thinking. So the "Cittas" will begin to disturb your "Mano".

Your "Mano" can no longer think clearly. And this is really what is called Distress.

Distress is mental suffering, mental disturbances, mental suffering, distress, "Domanās".

So this is where "Dukkha" and "Domanāsa" comes about because the Buddha spoke about five different levels of suffering:

- (1) “**Sōka**” (Grief),
- (2) “**Paridēva**” (Lamentation), which I mentioned earlier on, and
- (3) “**Dukkha**” (Pain),
- (4) “**Domanāsa**” (Distress),
- (5) And finally if we are not able to solve this problem, and it gets worse, it drives us crazy, makes us feel depressed, make us feel angry. We end up committing something which is unwholesome. Then we are reaching the point where we are no longer able to control it. **That is “Upāyāsa”: Exhaustion, Expiration.** We may even commit suicide if it is something very painful. We cannot accept.

All this is really what emotion is all about.

Until about hundred and fifty years ago, scientists used to think “*Oh! Emotion is all in the mind. It's all in your mind. That's what emotion is.*”

But 150 years ago, a very famous Psychologist, William James, and he described the emotion begins in the body. That means it is whatever that we have experienced, triggers reactions in the body, and that's how emotions begin.

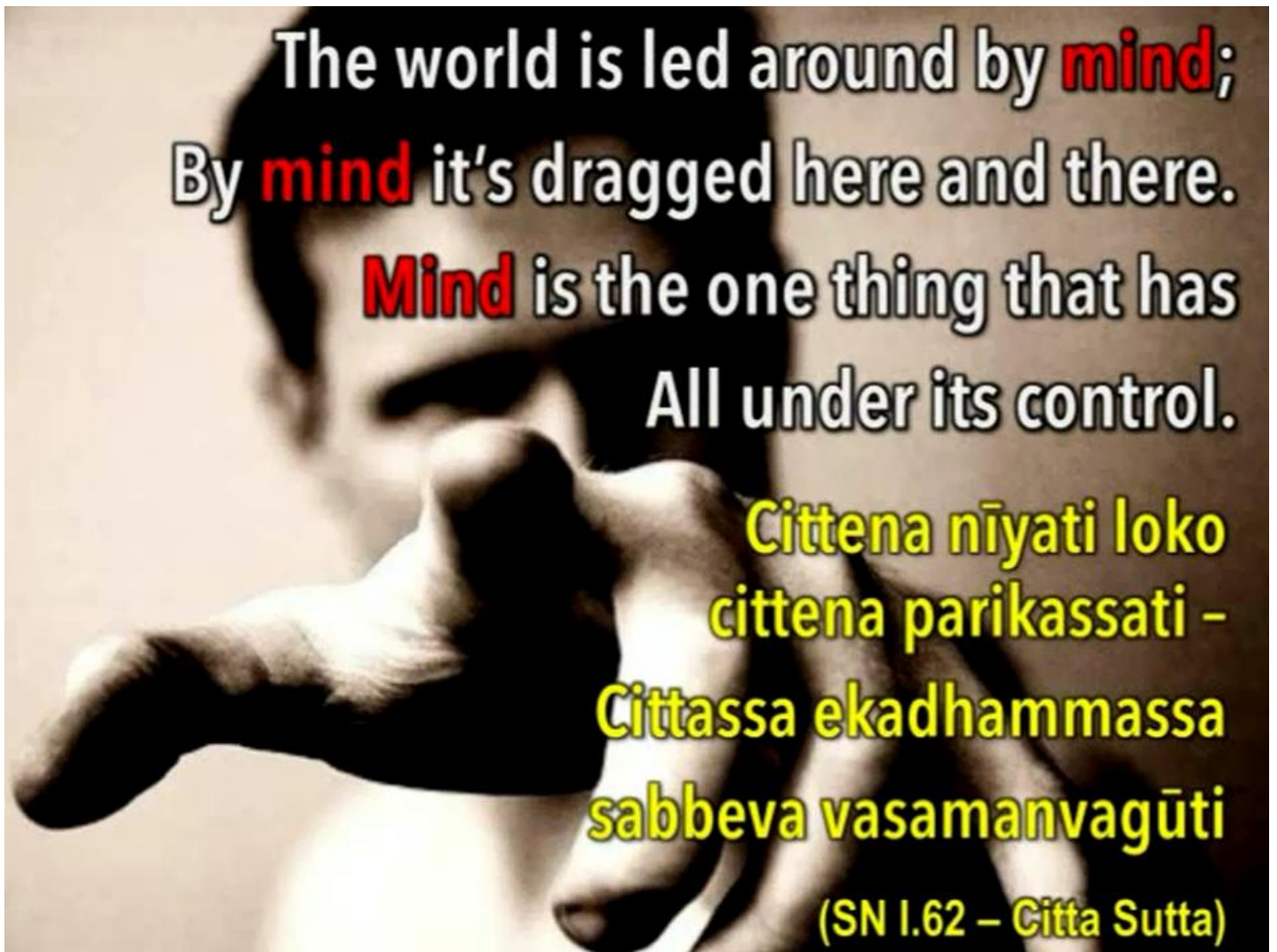
So emotions begin in the body, and then it creates disturbance in the mind.

So the emotion is actually has two dimensions:

- (1) **First the physiological part, where changes in the body happen first,**
- (2) **Followed by the psychological part, where the mind gets disturbed.**

And if we are not careful with what we do, when this disturbance arises, we will be controlled by emotion.

And this is a verse I'm going to show you the next verse, which explains this.

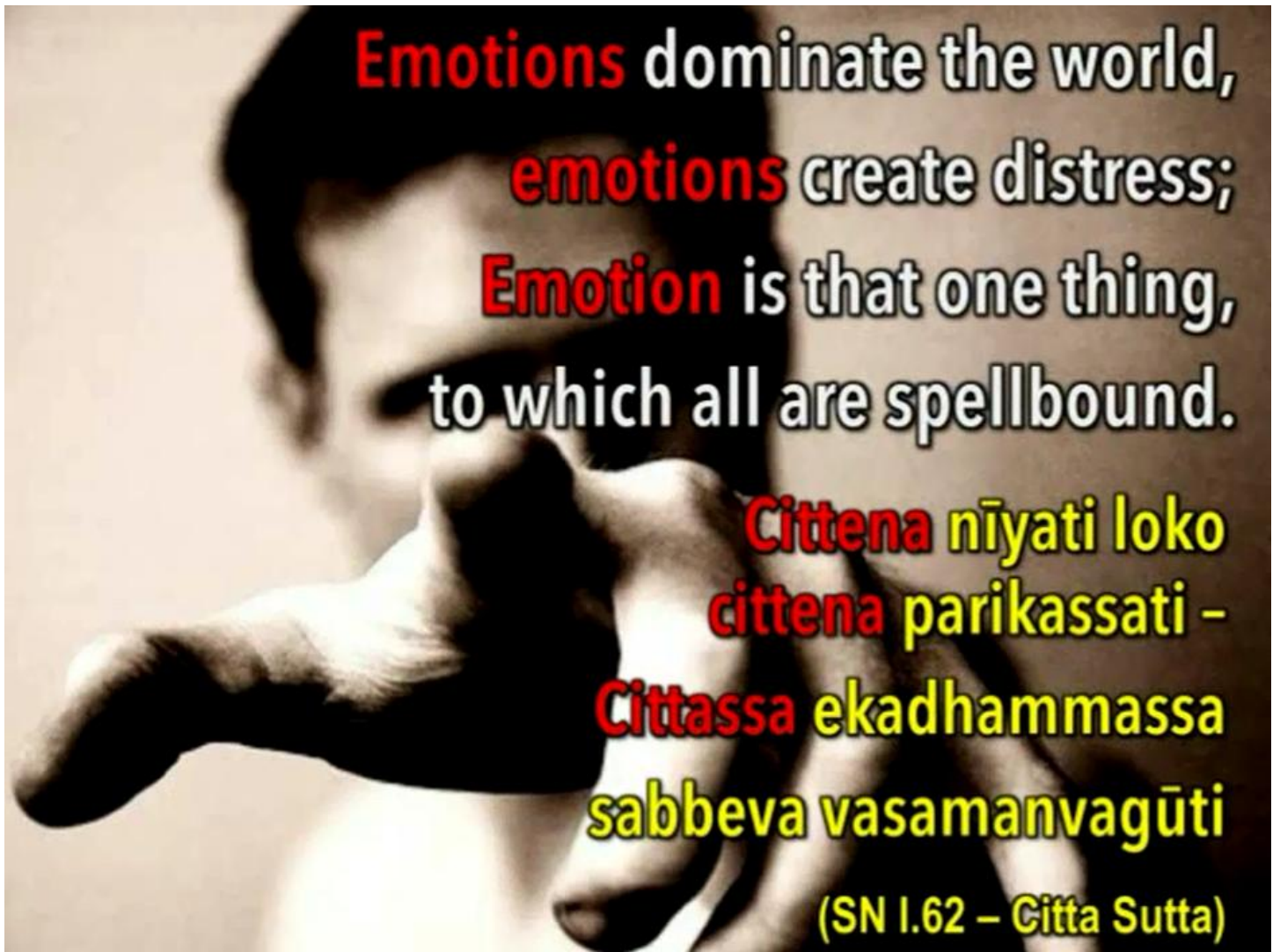


Now at this point I want to point out very importantly. It is very sad! Many translations do not care what is the difference between “Citta” and “Mano”? So they translated the word “Citta” to “Mind”.

And this is not Bhante Punnaji's translation. This is from some other translators. I think this is Thanissaro Bhikkhu's translation. I got it from one of the translators, either Thanissaro Bhikkhu or Bhikkhu Bodhi. So basically they translate all the word “Citta” as “Mind”.

Now if you read this statement here, “*The world is led around by **mind**; by **mind** is dragged here and there. **Mind** is the one thing that has all under its control.*”

Now if you read this statement, it gives you some idea but you're not very sure.



I'm going to show you another translation from Bhante Punnaji, where Bhante translated it as,

*“**Emotions** dominate the world, **emotions** create distress; **emotion** is that one thing, to which all are spellbound.”*

Does that now make more sense? Is this not clearer?

That it is emotion that is controlling us, controlling our behavior, controlling the way we think, the way we act.

So really this is what emotion does to us.

So bear in mind, one of the saddest things in reading a lot of English books on Buddhism is the translators do not pay attention to whether the Pali word was “*Citta*” or the Pali word was “*Mano*”.

Now on a sight line I also discovered why. I actually was wondering why people don't do that. I discovered why when I started reading a little bit about “*Abhidhamma*”. Throughout the entire “*Abhidhamma*”, they were using the word “*Citta*”, whether the Buddha meant the Thinking Part or the Emotional Part, it was still represented with the word “*Citta*”. So in other words “*Citta*” was used throughout the “*Abhidhamma*” to refer to, doesn't matter whether it's the Cognitive Process or the Affective Process, so basically the “*Citta*” was the word that was used throughout “*Abhidhamma*”.

So I guess that could be the main reason why many translators did not bother to distinguish or discern or separate the meaning of “*Citta*” and “*Mano*”.

But it's very important to do this because the “*Abhidhamma*” is not the direct words of the Buddha, whether he taught it or not taught it.

I'm not going to go into that but it's not his direct words. **It was not part of the oral transmission that was handed down before they wrote it down in the Pali Canon. So what we can only go by what is written in the Pali Canon.**

Very importantly, when you read an English translation of a Sutta, and it mentions “Mind”, do a little bit of homework to figure out, whether he's referring to “*Citta*” or “*Mano*”, then you will understand the meaning a bit more, which is like what I have just shown you here. Later on I will show you another example based on “*Mano*” then you will know.

So how do we overcome this problem? And the Buddha has already described that there is a way to end this.

Supernormal Eightfold Way

Harmonious Perspective

"Right View"

(Sammā Diṭṭhi)

Harmonious Equilibrium

"Right Concentration"

(Sammā Samādhi)

Harmonious Orientation

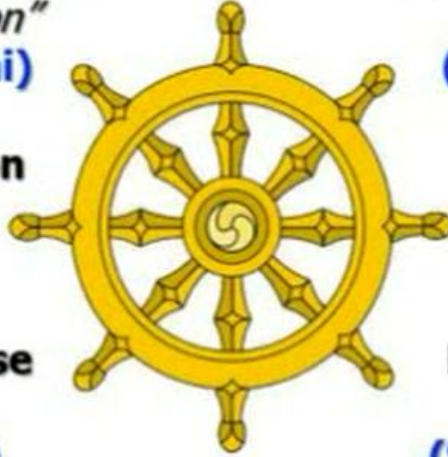
"Right Intentions"

(Sammā Sankappa)

Harmonious Attention

"Right Mindfulness"

(Sammā Sati)



Harmonious Speech

"Right Speech"

(Sammā Vācā)

Harmonious Exercise

"Right Effort"

(Sammā Vāyāma)

Harmonious Action

"Right Action"

(Sammā Kammanta)

Harmonious Lifestyle

"Right Livelihood"

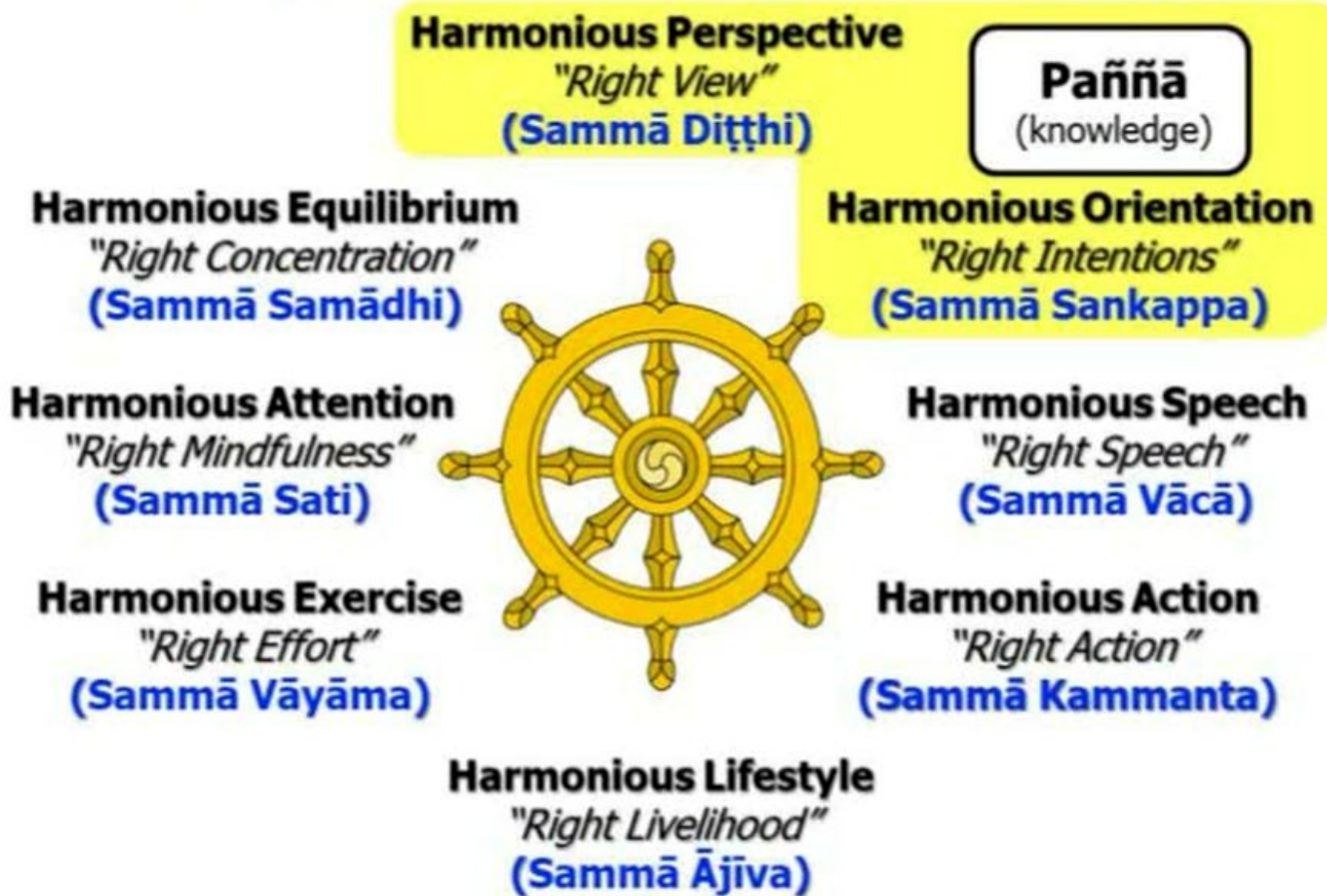
(Sammā Ājīva)

And the way leading to the ending is the Eightfold Way, the Supernormal Eightfold Way.

So I have put there Bhante Punnaji's translation in bold, of course, with the inverted commas, the popular translation you find in most books.

So the first two is Harmonious Perspective and Harmonious Orientation, I am not going to go too deep into Eightfold Way because we are going to go into Five Hindrances.

Supernormal Eightfold Way



Basically the first one allows us to understand clearly what is right from wrong, what is good from bad.

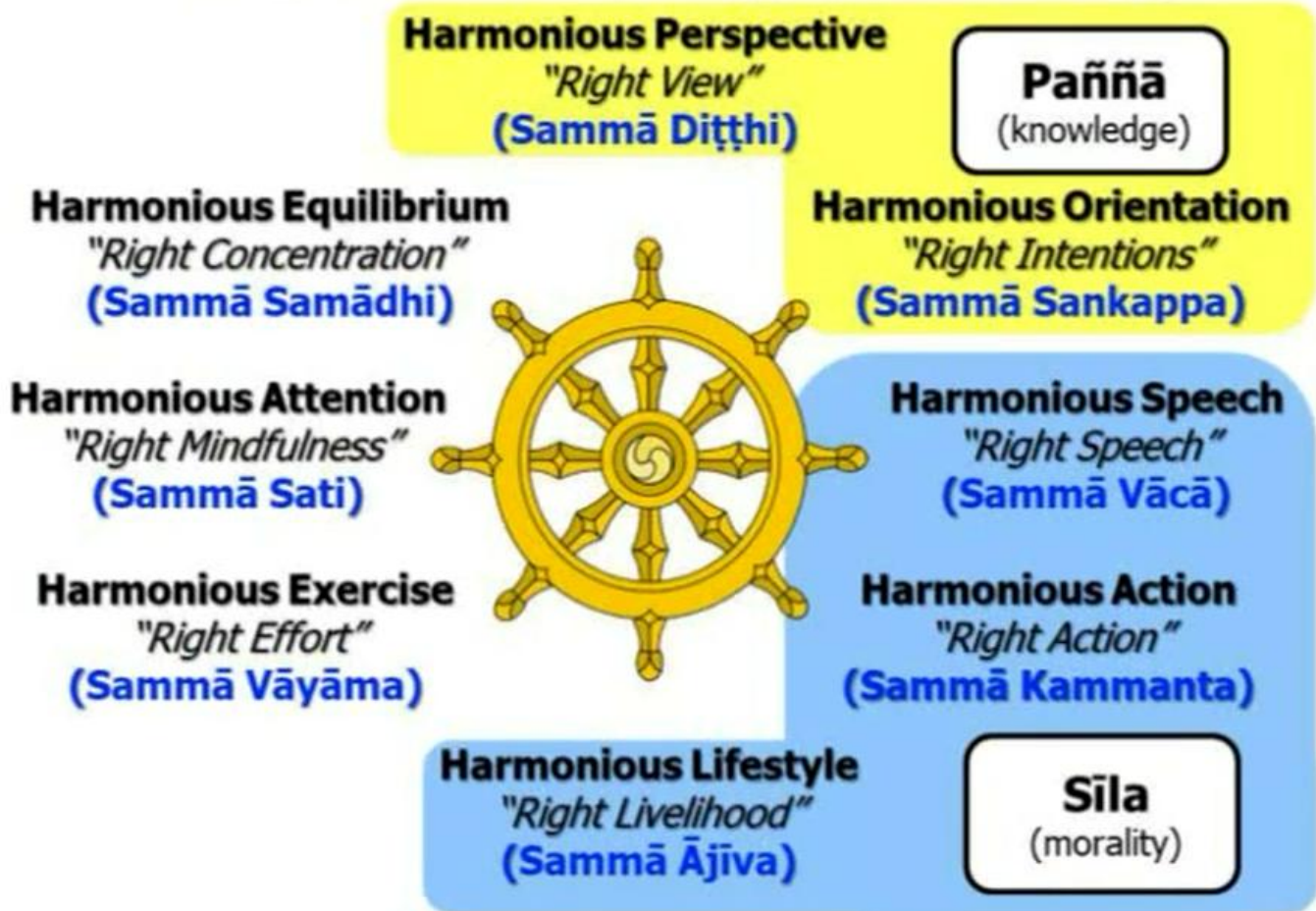
And in what is described in *Dhamma* at the initial phase, we gain some initial wisdom, basic wisdom about what is good for us, what is not good for us, what is wholesome, what is unwholesome.

And then we want to do something about it. One thing to do something about is Harmonious Orientation.

So this equips us with a basic "*Paññā*", basic wisdom: understanding right from wrong, good from bad, healthy to unhealthy.

And then it leads us to practice where we begin to purify the body.

Supernormal Eightfold Way

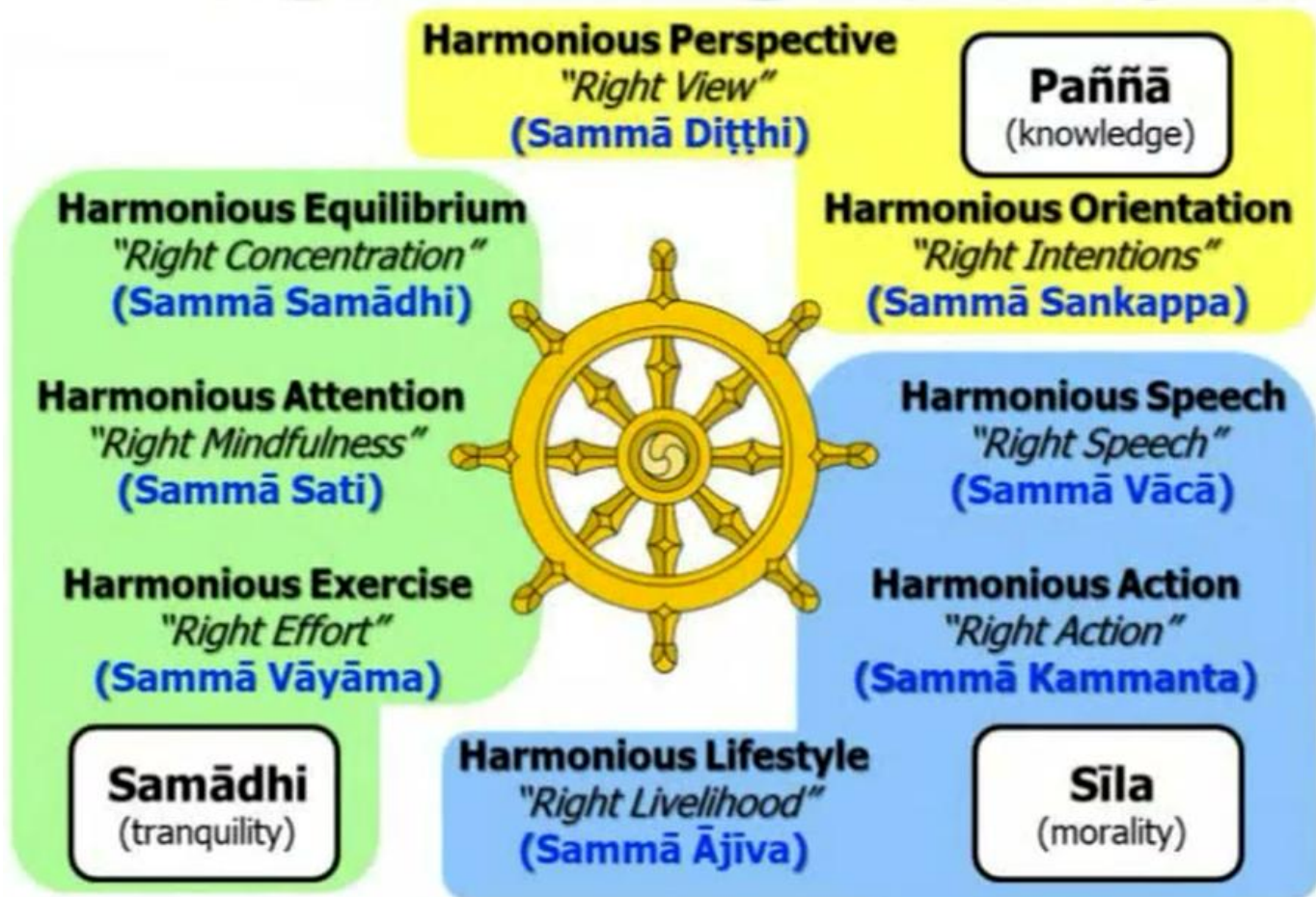


So this next part is the practice that purifies the body. We begin with **Harmonious Speech**, where we got our speech, that we only speak in proper way and not tell lies or make malicious speech or spread gossips and so on.

We also act accordingly that we maintain the Precepts. We don't harm living things. We don't conduct sexual misconduct. And we don't take things that do not belong to us and so on.

And then we live a life that is healthy and clean, and don't hurt anyone or harm anyone in the process. So this second part in blue is "**Sīla**", the morality of virtuous morality that we use to purify the body.

Supernormal Eightfold Way

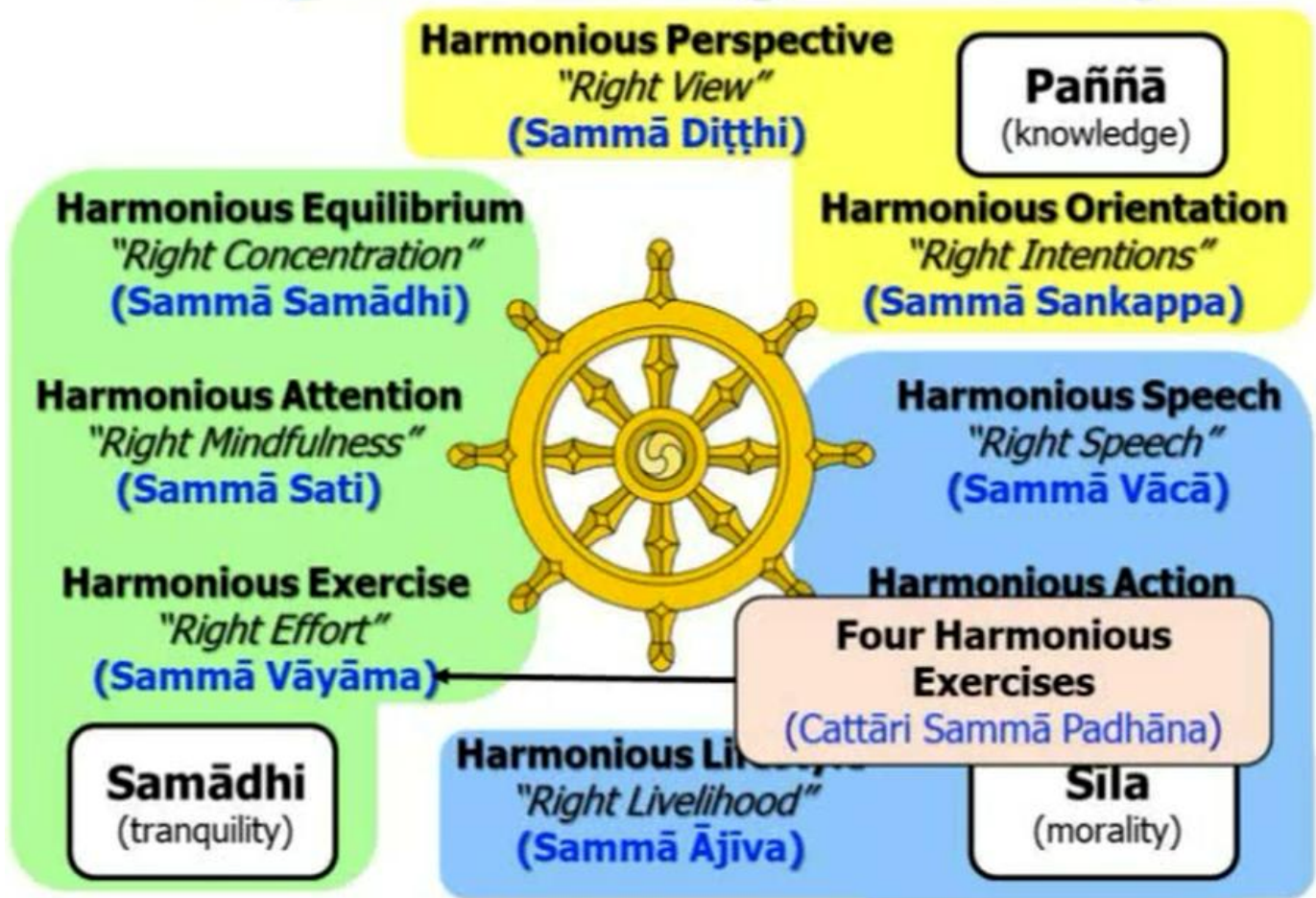


But what is more important now is we're going to talk about the meditation part.

And that is in the green part, where we have Harmonious Exercises, and then we have Harmonious Attention and Harmonious Equilibrium.

Harmonious Exercise is really this "*Sammā Vāyāma*".

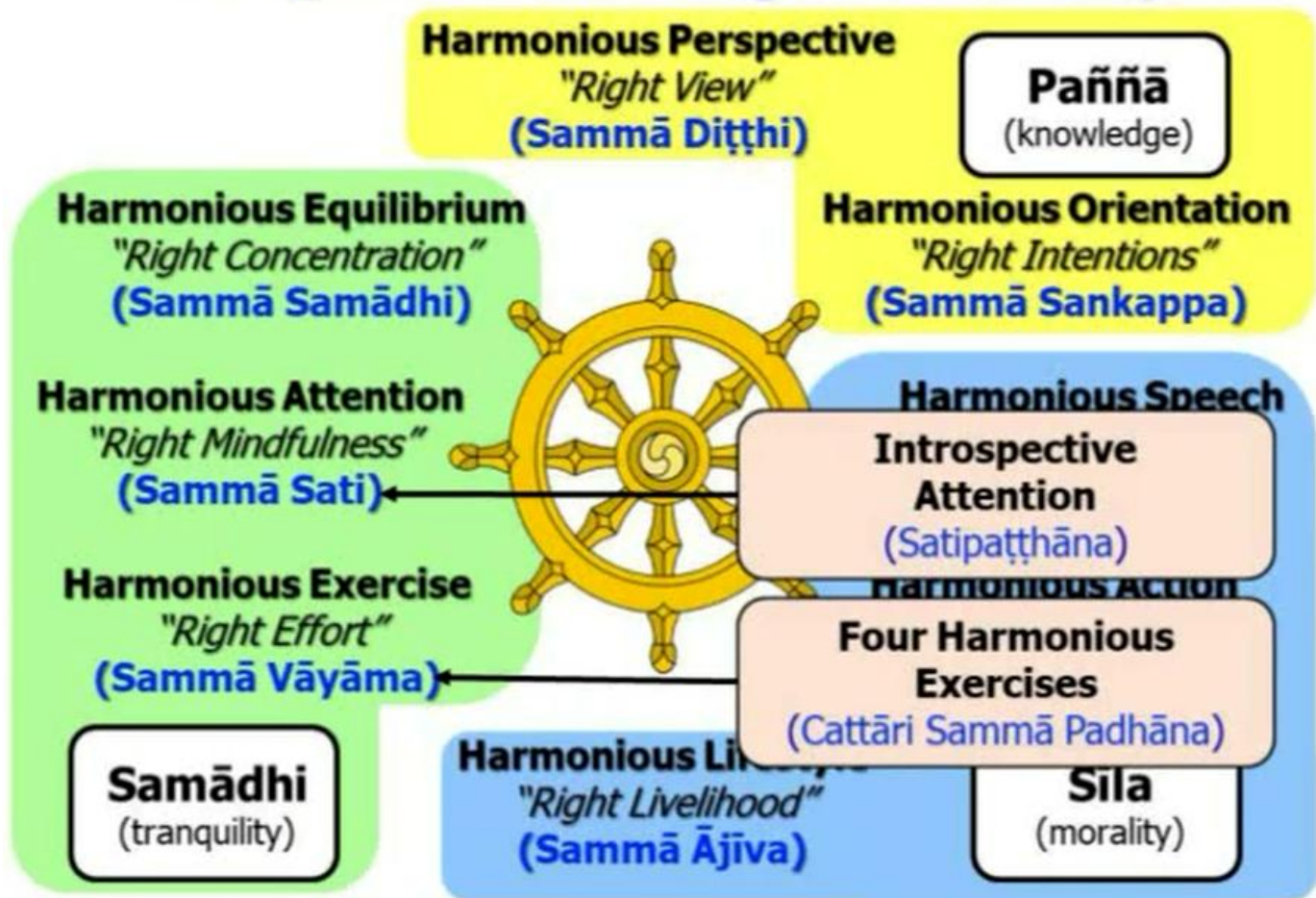
Supernormal Eightfold Way



“Sammā Vāyāma” is basically the practice of these Four Harmonious Exercises, “Cattāri Sammā Padhāna”. **These are the Four Harmonious Exercises we need to practice to guard our senses, not to allow new unwholesome experiences to be remembered and so on.** I’m not going to go through deep into that. I will just run through it. So the first one is the practice of the four Harmonious Exercises, and then we will be able to fulfill “Sammā Vāyāma”. So by cultivating and developing these four Harmonious Exercises we will fulfill “Sammā Vāyāma”.

This exercise comprises four parts: **Prevention** (*Sanvara*), **Elimination** (*Pahāna*), **Cultivation** (*Bhāvanā*), and **Maintenance** (*Anurakkhana*). Refer to eBook: “Ariyamagga Bhavana Level 2 – Cultivation of Tranquility” for more detail.

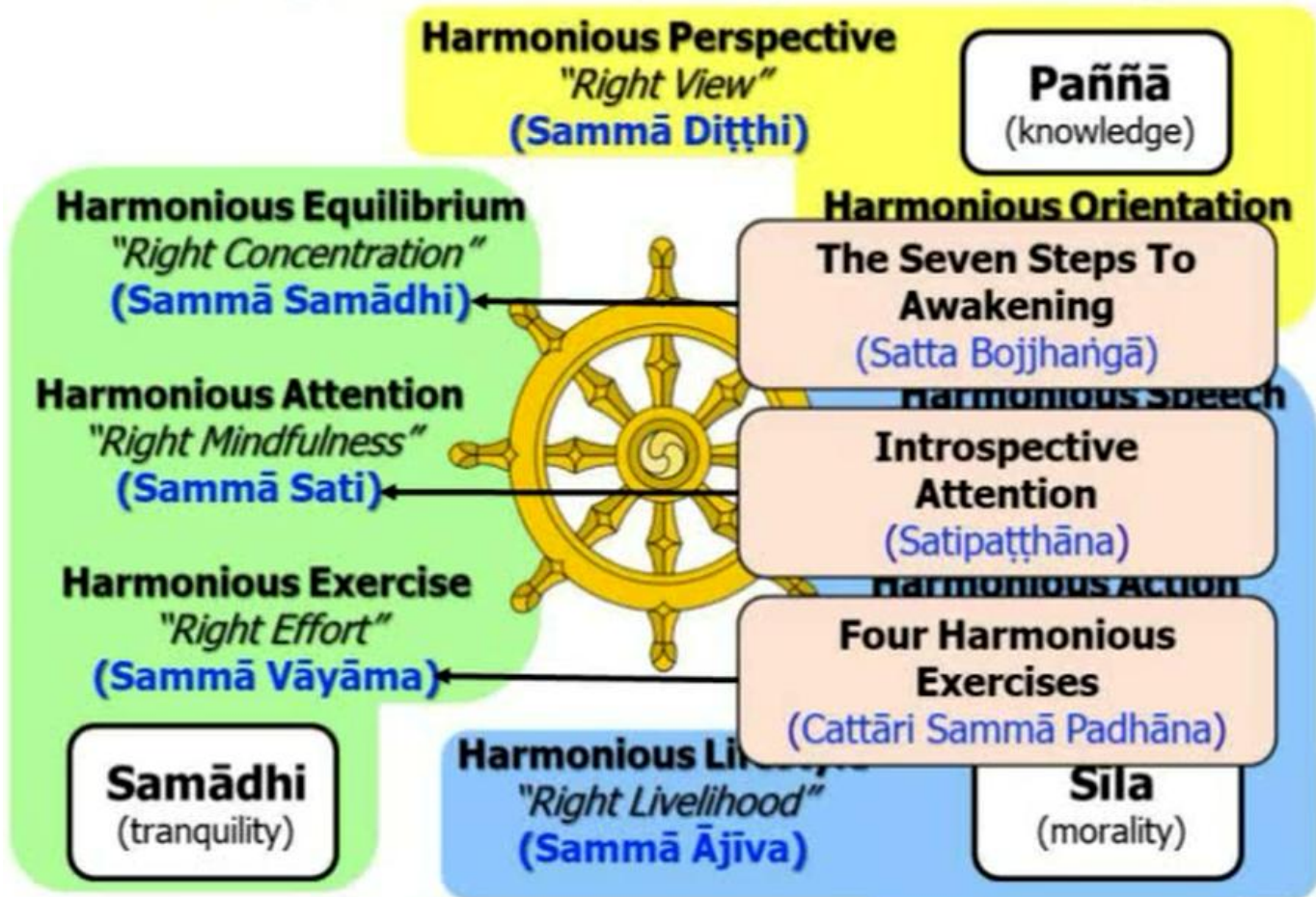
Supernormal Eightfold Way



The next one is “*Sammā Sati*” and here “*Sati*” is really referring to the “Introspection”. That word is commonly translated as “Mindfulness”, but the more accurate word is “Introspective Attention” or “Introspection” or “Systematic Introspection”. So this is really the practice of “*Satipaṭṭhāna*”. It's only by practicing the Four Focuses of Introspective Attention then we are able to fulfill “*Sammā Sati*”. So developing and cultivating “*Satipaṭṭhāna*” will lead us to fulfillment of “*Sammā Sati*”.

When the Four-fold Introspection (*Satipaṭṭhāna*) is developed: (1) The Five Hindrances are removed first, (2) Secondly the Five Constituents of Personality (*pañca upādānakkhandā*) are comprehended, (3) Thirdly the Seven Steps to Awakening are completed, (4) Fourthly and finally the Four-fold Supernormal Reality is fully comprehended (*Pannā*). Refer to eBook: “*Ariyamagga Bhavana Level 3 – Awakening from the Dream of Existence*” for more detail.

Supernormal Eightfold Way



And then the third part of this meditation part; this is talking about the practice of the Seven Steps to Awakening, the “*Satta Bojjhaṅgā*”.

It's only by practicing the “*Satta Bojjhaṅgā*” then are we able to fulfill “*Sammā Samādhi*”.

And this is really the cultivation and development of “*Satta bojjhaṅgā*” by training and then we are able to fulfill “*Sammā Samādhi*”.

Unfortunately, the word “*Samādhi*” has been translated as Concentration. That's why the popular translation is called Right Concentration. Later on I'm going to show you why it is not concentration. We're going to do a little exercise later on.

So basically these are, these three things deal with meditation.

And that's normally where we refer to Five Hindrances.

Then we are referring to Five Hindrances affecting us during the practice of these various Exercises.

So very important to also understand that when the Buddha taught meditation, he never separated the teaching of “*Samatha*” meditation which is Tranquility Meditation, and the teaching of “*Vipassanā*” meditation which is Insight Meditation.

The Buddha never separated it as two different sets of teachings never.

The Buddha taught it as one continuous flow as in and as in here.

If you really want to know then you can see this last one, “*Satta Bojjhaṅgā*”, would be representative of the Cultivation of Insight.

Let's take a look at what the Buddha did say.



Stages To Awakening



“Monks, when **Mindfulness of Breathing** (*Ānāpānasati*) is cultivated and developed, it is of great benefit and great reward. It helps eliminate the five hindrances (*Pañca nīvarana*)” (*Ānāpānasati Sutta*).

- I. Ānāpānasati** when cultivated and developed leads to the fulfillment of the **Four Focuses of Introspection (“Mindfulness”)** (*Satipatthāna*);
- II. Satipatthāna** when cultivated and developed leads to the fulfillment of the **Seven Steps To Awakening** (*Satta bojjhangā*);
- III. Satta Bojjhangā** when cultivated and developed leads to the fulfillment of **Full Comprehension** (*Paññā*) and **Emancipation** (*Vimutti*).

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THE FIVE HINDRANCES

Slide 23

Stages to Awakening; this is found in the “*Ānāpānasati*” Sutta, “Monks, when **Mindfulness of Breathing** is cultivated and developed, it is of great benefit and great reward. It helps eliminate the five hindrances.”

And there you have it.

By practicing mindfulness of breathing “*Ānāpānasati*”, you can already help to eliminate the Five Hindrances.

It didn't say suppress; it says eliminate.

Of course, we begin by suppressing it by systematically suppression. Finally you're able to eliminate it.

It's like a tap, a tap which has a, may be a faulty washer. You try to turn to close the tap, and then it drips: drip, drip, drip, drip. So you can't eliminate the drip, so what do you do? You tighten the tap a little bit more. The drip gets less: drip, drip, drip. Now you tighten it a little bit more: drip. After a long, long time: drip. Finally when you are able to tighten it enough, there's no more drip.

In the same manner Five Hindrances arising, what do you do?

You practice relaxation and Introspective Attention and “*Ānāpānasati*” to suppress it first.

Suppressing it adequately over a period of time, eventually after sustained practice and diligent practice and being aware of using this throughout the day, you finally can eliminate it.

So in other words, the Five Hindrances can be eliminated through systematically practice, but you begin by suppressing it.



Stages To Awakening



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THE FIVE HINDRANCES

Slide 23

So basically you begin with “*Ānāpānasati*”, which helps you to suppress Five Hindrances, but eventually it can eliminate the Five Hindrances. And what happens next?

“*Ānāpānasati*”, when cultivated and developed, leads to fulfillment of the Four Focuses of Introspection, “*Satipaṭṭhāna*”, which is commonly translated as mindfulness. But the Four Focuses of Introspection is a more precise translation.

And basically the word “*Satipaṭṭhāna*” really refers to Introspective Attention, coming from three root words “*Sati*”, “*upa*”, “*ṭhāna*”. “*Sati*” is attention; “*upa*” is within, inwards; “*ṭhāna*” is to place or to focus. So what does it mean? **To focus your attention inwards, that's what “*Satipaṭṭhāna*” means.**

But of course during the early days, the Westerners translated this as mindfulness. But actually it is not about Mindfulness because when you say mindfulness, it means a lot of things to a lot of people. Like in fact today mindfulness is a wonderful brand name that earns a lot of people money in United States. If you tell people you are a mindfulness teacher, you teach mindfulness, you can earn a lot of money. You can have a lot of students who will pay a lot of fees to learn mindfulness from you. So the word mindfulness has been very grossly distorted. They teach mindfulness with so many other things added on to it.

But the real teaching of the Buddha is “*Satipaṭṭhāna*”, is to bring your attention inwards and focus on four areas of focuses. The first two deals with the body. The next two deals with the mind. And basically it talks about focusing on the activity of the body:

- (1) The reactions of the body first.
- (2) And then focusing on how the body feels. The feelings in the body: the “*Vedanā*”.
- (3) And then focus on what kind of emotional states arise? What kind of mood or temperament is being aroused?
- (4) And then finally the fourth one is what are the thoughts arising? What are you thinking about? How do you interpret your circumstances? That is the *Dhamma* part in the mind.

So those are the four focuses in “*Satipaṭṭhāna*”.

So that's really what's “*Satipaṭṭhāna*” is all about, bringing your attention inwards. And then “*Satipaṭṭhāna*”, when cultivated and developed, leads to the fulfillment of Seven Steps to Awakening, the “*Satta Bojjhaṅgā*”.

And basically in the “*Satta Bojjhaṅgā*” you begin to become more analytical.

And with that you are able to then understand the Realities of Life, the Threefold Realities of Life (“*Anicca*” (Instability), “*Dukkha*” (Painfulness), and “*Anattā*” (Impersonality)), and also then give you a more, fuller comprehension of the Four Noble Truths.

So “*Satta Bojjhaṅgā*”, when cultivated and developed, leads to the fulfillment of full comprehension, “*Paññā*”, and emancipation, liberation, freeing yourself from Suffering: “*Vimutī*”.

And at that point you are at the doorstep of “*Nibbāna*”. You basically just need to open the door and you're into “*Nibbāna*”.

So this is really what the Buddha said about meditation.

And you can see here the Buddha never separated what is “*Samatha*”? What is “*Vipassanā*”? Never!

It is later day a lot of teachers who try to separate it.

The Buddha did mention these, but not in teaching it.

In the teachings of the Buddha throughout all the Suttas, the Buddha never taught them separately.

But the Buddha did mention, and I'll show you later on the Sutta, where the Buddha mentioned these two in a separate way.



Stages To Awakening



1. Harmonious Perspective (*Sammā-ditthi*)
 2. Harmonious Orientation (*Sammā-sankappa*)
 3. Harmonious Speech (*Sammā-vācā*)
 4. Harmonious Action (*Sammā-kammanta*)
 5. Harmonious Lifestyle (*Sammā-ājīva*)
 6. Harmonious Exercise (*Sammā-vāyāma*)
 7. Harmonious Attention (*Sammā-sati*)
 8. Harmonious Mental Equilibrium (*Sammā-samādhi*)
- **Paññā – Full Comprehension (wisdom)**
- **Vimutti – Emancipation (liberation)**

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Let's take a look at graphically.

(1) First you begin with “*Ānāpānasati*”, mindfulness of breathing.

By the way I want to point out another misunderstanding. A lot of people have misunderstood “*Ānāpānasati*” as mindfulness of breath. **What's the difference between mindfulness of breath and mindfulness of breathing?**

Mindfulness of breath means you observe the breath. When you're breathing in, you observe the breath as it hits your nostril, how it affects your nostril. And then as it goes into your lungs, and then how it goes through your lungs. And it goes into your abdomen, how it crosses your abdomen to rise and fall. **That is mindfulness of breath.**

And a lot of people teach that.

But “*Ānāpānasati*” is not about the object of the breath.

“*Ānāpānasati*” is about the Experience of Breathing.

- By observing the experience of breathing, the process of breathing in a natural way,
- Allowing it to tranquilize the body, allowing it to relax the body.

The whole purpose of “*Ānāpānasati*” is really to tranquilize the body and the mind:

- To bring the body and a mind to a state of perfect stillness.
- And by observing the Process of Breathing, it helps you do that because you are observing a very natural process, not forcing the breathing, just observe the natural breathing that is going on.

But unfortunately there are teachers I have come across them that they teach, “*Oh! Observe the breath. How it enters your nostril and affects the hair in your nostril, and how it goes into your lungs.*”

Then you are observing something existential.

The Buddha's teaching is never existential. The Buddha's teaching is always experiential.

So what was the Buddha teaching? The Buddha was teaching you, “*Observe the experience of breathing*”, not be the breath itself.

Observing the breath is existential. And if you continue to do that, you will never actually bring your mind and body to that state of stillness because you will continue to look at what the breath is doing.

But the real thing is to observe the Process of Breathing, allow that observation to relax your body, calm your mind: tranquilizing body and mind.



Stages To Awakening



Mindfulness
Of Breathing

Introspection
(Mindfulness)

Seven Steps
To Awakening

Full Comprehension
& Emancipation

1. Harmonious Perspective (*Sammā-ditthi*)
 2. Harmonious Orientation (*Sammā-sankappa*)
 3. Harmonious Speech (*Sammā-vācā*)
 4. Harmonious Action (*Sammā-kammanta*)
 5. Harmonious Lifestyle (*Sammā-ājīva*)
 6. Harmonious Exercise (*Sammā-vāyāma*)
 7. Harmonious Attention (*Sammā-sati*)
 8. Harmonious Mental Equilibrium (*Sammā-samādhi*)
- **Paññā – Full Comprehension (wisdom)**
- **Vimutti – Emancipation (liberation)**

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- (2) And then you're able to go into and looking at, observing the four focuses of Introspection, “*Satipaṭṭhāna*”: Introspective Attention or Introspection, commonly called mindfulness.
- (3) And then you're able to practice the “*Satta Bojjhaṅgā*”.
- (4) And finally to full comprehension, “*Paññā*”, and emancipation, “*Vimutti*”.

You could say the first two deals mainly with “*Samatha*”. But in “*Satipaṭṭhāna*” the second half of it, when you observe the mind, you are already starting to get more understanding of the mental process. You're beginning to understand how process of perception arising.

So with that you are actually beginning to enter into what people will call “*Vipassanā*” meditation. So you could say “*Vipassan*” begins in the later part of this “*Satipaṭṭhāna*”, and then going on to “*Satta Bojjhaṅgā*”.

But that is not important. It is not important to separate between “*Samatha*”, “*Vipassanā*”. Practice this whole thing as one because that is what the Buddha taught.

The Buddha's teaching in all the Sutta was to teach the meditation continuously.

He never taught these two separately. “*Samatha*”, “*Vipassan*” were never taught separately.

But he did say that different people will accomplish different benefits.

Some will experience “*Samādhi*” which is the fruit of “*Samatha*” meditation.

Some will experience “*Paññā*” or Insight that is the fruit of “*Vipassanā*” meditation.

But the practice is continuously in this manner.

And then of course it's completely fulfilled with the Eightfold Way.

What is Samatha & Vipassanā?

Buddha's Definition

according to
Tatiya-samādhi Sutta (AN 4:94)

Now the Sutta where the Buddha actually mentioned “*Samatha*”, “*Vipassanā*” separately, it was not in reference to practice.

It was actually saying that there are really four kinds of people: (1) One kind will never get any benefits.



AN 4.94 Tatiyasamādhisutta



What four?

1. Some gain internal serenity of mind (*cetosamathassa*) but not the higher wisdom of insight into phenomena;
2. Some gain the higher wisdom of insight into phenomena (*dhammavipassanāya*) but not internal serenity of mind;
3. Some gain both internal serenity of mind and the higher wisdom of insight into phenomena;
4. Some gain neither internal serenity of mind nor the higher wisdom of insight into phenomena.

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But the other three kinds:

(2) One group will gain the benefit of “*Samādhi*”. That means tranquility. They will accomplish tranquility.

(3) The other group may accomplish only Insight, “*Paññā*”.

(4) And then the third group will accomplish both “*Samādhi*” and “*Paññā*”.

And the Buddha's advice to the Monks and say, “*Those of you who only accomplished Samādhi, you should now go and ask those who have accomplished Paññā. What is the practice?*” And he, likewise he says, “*Those of you who have accomplished Paññā, you should not ask those who have accomplished Samādhi, what is the practice, how to practice?*” That was what he was saying in this Sutra here “*TatiyaSamādhiSutta*”, “*Ānguttara nikāya*” 4.94

Samatha vs Vipassanā

Samatha is about how to still the mind (citta). It is not about objects of focus— whether conceptual objects (*paññatti*) or ultimate realities (*paramattha dhammā*).

Basically in a nutshell, “Samatha” meditation is really referring to how to still the “Citta”, bring the “Citta” to a standstill.

Notice it is about the “Citta”, not the mind as a whole. It's basically about the “Citta” specifically.

And this is about getting rid of the Five Hindrances, or at least initially suppressing the Five Hindrances.

It is not about objects of focus. It is not about focusing on the breath.

It is about focusing on the process, not the object, the experience: the experience of breathing. So it's the process that you are focusing on.

Samatha vs Vipassanā

Samatha is about how to still the mind (citta). It is **not about objects of focus**— whether conceptual objects (*paññatti*) or ultimate realities (*paramattha dhammā*).

Vipassanā is about the object of focus— which is **saṅkhārā**—and how to regard them, investigate them, and develop insightful understanding about them.

And “Vipassanā” is about examining “*Saṅkhāra*”, understanding “*Saṅkhāra*”.

Extract from “Ariyamagga Bhavana Level 3 – Awakening from the Dream of Existence”: In the case of hearing, sensation (*sannā*) refers to the nature of the sound, and feeling (*vedanā*) refers to the pleasantness or unpleasantness felt in the ear. Sensation (*sannā*) is always accompanied by feeling (*vedanā*) and so they are inseparable. Sensation and the feeling are reactions of the organism to stimulation by the environment. Sensation and feeling become the raw material used for the construction of mental images by the thinking part of the brain. This construction process (*sankhāra*) is a mental activity. The result of this activity of construction is the formation of the mental images, which are perceived (*vinnāna*). Refer to eBook: “Ariyamagga Bhavana Level 3 – Awakening from the Dream of Existence” for more detail.

Samatha vs Vipassanā

Samatha is about how to still the mind (citta). It is not about objects of focus— whether conceptual objects (*paññatti*) or ultimate realities (*paramattha dhammā*).

**Affective
Process**

Vipassana is about the object of focus— which is *saṅkhārā*—and how to regard them, investigate them, and develop insightful understanding about them.

So basically “Samatha” is about understanding Affective Process, taming the Affective Process.

Samatha vs Vipassanā

Samatha is about how to still the mind (citta). It is **not about objects of focus**— whether objects (*paññatti*) or ultimate objects (*paramattha dhammā*).

Mental
Formation of
Cognitive
Process

Vipassanā is about the object of focus— which is **saṅkhārā**—and how to regard them, investigate them, and develop insightful understanding about them.

Whereas “*Vipassanā*” is about understanding a full comprehension of the mental formation (“*Saṅkhāra*”) of this, Cognitive Process (Billy misstated, it should be Process of Perception, not the Cognitive Process), the Process of Perception. How it arises? How it is, how this Process of Perception is arising?

So a quick look at the Sutta, what is “*Samatha*”?

This is mentioned in the Sutta specifically, where using the analogy of say, you know. If I were to talk about the mind, maybe it's a bit harder to “picturize” but picture something, yourself running.



Let's say you're running.

How can you bring your activity of running to a perfect stillness?

So you're running, what do you need to do?

So while running, the first thing you must do is, you stop running.



You stand.

And when you're standing, if you want to bring your whole body and mind to perfect stillness, what's the next thing you need to do?



You sit down. Because when you're standing, your weight is still being carried by your foot, by for your feet. So your feet are carrying your entire body weight. That is tension. **Now if you want to bring it to the next level of stillness, what do you do? You sit down.**

When you sit down, you have at least rested the lower half of your body. And then only the upper part of your torso, the weight is still carried by your backbone.

And then what's the next thing you do if you want to bring the whole body to a perfect stillness, where you no longer have tension?



You lie down.

So therefore it is running to a stop standing position, standing to a sitting position, sitting to a lying position.

Imagine that process then you can understand this better.

Now how do you still the mind? How do you still the “*Citta*”?

What Is Samatha?

1. katham cittam
saṅghapetabbam?

How is the citta to be 'made to stand properly' (steadied)?

2. katham cittam
sannisādetabbam?

How is the citta to be 'made to sit properly' (settle down)?

3. katham cittam
ekodi kātabbam?

How is the citta to be made unified ?

4. katham cittam
samādahātabbam?

How is the citta to be brought together & placed (composed)?

SAMATHA = STILLING

- 1) First you get the “Citta” to come to a stand. Steady the “Citta”, so that the “Citta” stands.
- 2) And then you bring the “Citta” to sit properly. And that is settling down the “Citta”, now settling down.
- 3) And then the third one is unifying it. Then, then you begin to lie down.
- 4) And finally when they are together, you have a unified mind, fully composed, and then you would have a perfect stillness.

Notice that in this Sutra it is always referring to “Citta”. Unfortunately, a lot of people who translate this Sutta, translate the word “Citta” to the word mind, and then it becomes difficult to understand. What are you trying to accomplish with your mind? **It is really your Emotion. This is about taming the Emotion. This is how we can get rid of the Five Hindrances. So this is about “Samatha”.**

What Is Vipassanā?

1. katham saṅkhārā
daṭṭhabbā?

How are saṅkhārā
to be seen?

2. katham saṅkhārā
sammasitabbā?

How are saṅkhārā
to be investigated?

3. katham saṅkhārā
vipassitabbā?

How are saṅkhārā
to be seen distinctly?

vi = clear, distinct; distinguish, separate; special; various
passanā = seeing

VIPASSANĀ = DISTINCT SEEING

“Vipassanā” is basically about “Saṅkhāra”; observing and comprehending “Saṅkhāra”.

I won't go much further into “Vipassanā” because that's not what I'm really focused on.

So “Vipassanā” here comes from the root word, “Vi”, which means distinct or clear, separating, able to separate into two things or different things, distinct or discerning. And then “passanā” means seeing, observing, being able to comprehend, observe for the purpose of comprehending.

So this is “Vipassanā”.

DEFINITIONS OF SAMATHA & VIPASSANA

SAMATHA → Samādhī

- Stilling (of *citta*), settlement, calmness, tranquility of mind (mental equilibrium);
- Cognitive Consonance (*samādhī*) – unified mind;
- Culminating in “**stillness of mind**”.

And basically the definition is that “*Samatha*” will lead to the fruit of “*Samādhī*”, which is stillness of mind, stilling of “*Citta*”, settling it, calming it, and tranquilizing it. This will bring it to a state of Mental Equilibrium.

And basically this stillness of mind is “*Samādhī*”, Cognitive Consonance, where the mind is completely unified, between “*Mano*” and “*Citta*”. **Because when “*Citta*” is aroused, it is disturbing “*Mano*”; now you have the two-mind unified as one. The two are behaving as one. So you no longer have disturbances. No more shaking in the mind.** So that is “*Samādhī*”, Unified Mind, and this is Stillness of Mind.

Here is Mind because it's both “*Mano*” and “*Citta*” together. But basically it's about bringing “*Citta*” to a state of stillness, so unified mind. So that's really the fruit of “*Samatha*” meditation, tranquility meditation, not concentration meditation. I'll show you later on.

DEFINITIONS OF SAMATHA & VIPASSANA

SAMATHA → Samādhī

- Stilling (of *citta*), settlement, calmness, tranquility of mind (mental equilibrium);
- Cognitive Consonance (*samādhī*) – unified mind;
- Culminating in “**stillness of mind**”.

VIPASSANĀ → Paññā

- vi = clear, distinct, discerning;
- passana = seeing (comprehend);
- Culminating in “**distinct seeing**”.

“*Vipassanā*” is about leading to the fruit of “*Paññā*”, distinct discerning, separating between one to and the other.

And “*passanā*”, comprehend, and this is basically culminating in distinct seeing, leading to “*Paññā*”.

DEFINITIONS OF SAMATHA & VIPASSANA

SAMATHA → Samādhi

"Concentration"

- Stilling (of *citta*), settlement, calmness, tranquility of mind (mental equilibrium);
- Cognitive Consonance (*samādhi*) – unified mind;
- Culminating in "**stillness of mind**".

VIPASSANĀ → Paññā

- vi = clear, distinct, discerning;
- passana = seeing (comprehend);
- Culminating in "**distinct seeing**".

Now "*Samādhi*" or "*Samatha*" are often translated as concentration. And because the Westerners don't understand it, because basically it means observing the breath, don't take your attention away.

And it is this, don't take your attention away, that people misunderstand concentration.

There's a big difference. Don't take your attention away is one thing, concentration is another thing.

Concentration is an effort. You need to force yourself to focus. That is concentration.

And later on I'll show you.

DEFINITIONS OF SAMATHA & VIPASSANA

SAMATHA → Samādhi

~~Concentration~~

- Stilling (of *citta*), settlement, calmness, tranquility of mind (mental equilibrium);
- Cognitive Consonance (*samādhi*) – unified mind;
- Culminating in **“stillness of mind”**.

VIPASSANĀ → Paññā

- vi = clear, distinct, discerning;
- passana = seeing (comprehend);
- Culminating in **“distinct seeing”**.

So it's really not concentration. It is stillness of mind.

And when you're able to accomplish that, and suppress the Five Hindrances, at least on a temporary basis, you will begin to experience **“Jhāna”**.

And **“Jhāna”** is basically the Ecstasy of this **“Samatha”**: Practice of **“Samatha”**.

And therefore, it is really a withdrawal of this Affective Process, the **“Citta”**, bringing the **“Citta”** to a perfect stillness.



Gradual Withdrawal Of Affective Process (Citta)



<u>1st Jhāna</u>	<u>2nd Jhāna</u>	<u>3rd Jhāna</u>	<u>4th Jhāna</u>
Inference (<i>vitakka</i>)			
Inquiry (<i>vicāra</i>)			
Cognitive Contentment (<i>pīti</i>)			
Comfort (<i>sukha</i>)			
Cognitive Consonance (<i>ekaggatā</i>)			

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So it begins with experiencing

- 1) The first “*Jhāna*”, where you have the Five Constituents. And basically it's “*Vitakka*”, “*Vicāra*” that is the Inquiry and Inference going on. This is some kind of thinking going on.
- 2) And then “*Pīti*” which is the Mental Contentment or the Cognitive Contentment or the Cognitive Satisfaction.
- 3) And then “*Sukha*” which is the comfort of the body.
- 4) And then finally “*Ekaggatā*” and that is the Cognitive Consonance. The mind being unified as one, not separated, or this or torn between two. So it's really only one single mind. No separation between “*Citta*” or “*Mano*” anymore. It's combined: Unified.



Gradual Withdrawal Of Affective Process (Citta)



<u>1st Jhāna</u>	<u>2nd Jhāna</u>	<u>3rd Jhāna</u>	<u>4th Jhāna</u>
Inference (<i>vitakka</i>)			
Inquiry (<i>vicāra</i>)			
Cognitive Contentment (<i>pīti</i>)	Cognitive Contentment (<i>pīti</i>)		
Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)		
Cognitive Consonance (<i>ekaggatā</i>)	Cognitive Consonance (<i>ekaggatā</i>)		

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When that happens and you're able to withdraw from thinking then you will experience a second “*Jhāna*”, and where you will have the experience of “*Pīti*”, “*Sukha*”, and “*Ekaggatā*”.



Gradual Withdrawal Of Affective Process (Citta)



<u>1st Jhāna</u>	<u>2nd Jhāna</u>	<u>3rd Jhāna</u>	<u>4th Jhāna</u>
Inference (<i>vitakka</i>)			
Inquiry (<i>vicāra</i>)			
Cognitive Contentment (<i>pīti</i>)	Cognitive Contentment (<i>pīti</i>)		
Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)	
Cognitive Consonance (<i>ekaggatā</i>)	Cognitive Consonance (<i>ekaggatā</i>)	Cognitive Consonance (<i>ekaggatā</i>)	

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And if you are able to withdraw from “*Pīti*”, it will lead you to the third “*Jhāna*”, where you have “*Sukha*” and “*Ekaggatā*”.



Gradual Withdrawal Of Affective Process (Citta)



<u>1st Jhāna</u>	<u>2nd Jhāna</u>	<u>3rd Jhāna</u>	<u>4th Jhāna</u>
Inference (<i>vitakka</i>)			
Inquiry (<i>vicāra</i>)			
Cognitive Contentment (<i>pīti</i>)	Cognitive Contentment (<i>pīti</i>)		
Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)	
Cognitive Consonance (<i>ekaggatā</i>)	Cognitive Consonance (<i>ekaggatā</i>)	Cognitive Consonance (<i>ekaggatā</i>)	Cognitive Consonance (<i>ekaggatā</i>)

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And finally withdrawing from “*Sukha*”, it leads you to perfect stillness of mind: “*Ekaggatā*”, Cognitive Consonance, where the two-mind is one in perfect harmony, perfect stillness. This is the opposite of dissonance, Cognitive Dissonance. Cognitive Dissonance is one of the Five Hindrances.

We're going to touch on that in a moment. So basically this is about the “*Jhāna*”. The purpose of this sharing is not so much about going into explaining about the “*Jhāna*”. **Because if you are able to suppress the Five Hindrances, even on a temporary basis, suppressing the Five Hindrances, you will be on the threshold of experiencing the “*Jhāna*”, and you will know it when you experience it.** Nobody can describe to you what “*Jhāna*” is like. You will experience it when you're able to suppress the Five Hindrances. And you will know it when you experience it, but you have to suppress the Five Hindrances.



THE FIVE HINDRANCES (*pañca nivarana*)



1. **KĀMMACHANDA**

Desire or wish (lust) for sensual pleasures;

2. **VYĀPĀDA**

Anger or hatred towards displeasures;

3. **THĪNA-MIDDHA**

Sluggishness, Lethargy & Drowsiness (“sloth & torpor”);

4. **UDDHACCA-KUKKUCA**

Agitation, Restlessness, Anxiety, Worry;

5. **VICIKICCHĀ**

Cognitive Dissonance (“skeptical doubt”).

So what are the Five Hindrances?

- 1) First is called “*Kāmachanda*”, which is when you have a wish or a desire for some sensual pleasures.
- 2) Second is “*Vyāpāda*”. I’m going to go into each one in a little bit detail in a moment. So the second one is “*Vyāpāda*”, this is about your anger and hatred towards something which is unpleasant.
- 3) Then the third one is about “*Thīna-Middha*”, which is really this sluggishness or laziness or drowsiness of the mind, in the body also.
- 4) And then “*Uddhacca Kukkucca*”, which is really about the agitation and restlessness, as well as the anxiety and the worry.

Both “*Thīna-middha*” and “*Uddhacca Kukkucca*” actually have two parts each. I'm going to go into detail in a moment.

5) And then of course, “*Vicikicchā*”, which is Cognitive Dissonance; the mind being torn.

Unfortunately, the word “*Thīna-Middha*” is translated as sloth and torpor. Sloth and torpor, a lot of people have difficulty understanding what is sloth and torpor. It suggests purely laziness, but it's not all laziness. It is the sluggishness, lethargy, and the drowsiness, not necessarily because you're lazy because other factors. So I'm going to explain that.

Then “*Vicikicchā*”, unfortunately, has been translated as a skeptical doubt. It is not. It is Cognitive Dissonance. Cognitive Dissonance means the mind being torn in two directions. Dissonance means being torn apart. That is dissonance. Your mind is in being torn apart. That is Cognitive Dissonance, not skeptical doubt. I'll come to that in a moment.

Now in order to help us overcome the Five Hindrances, we have to use our thinking mind.

So when we meditate, we bring the emotional mind to a “Stillness” by not allowing anything to arouse our emotion.

And doing that, we do that, simply by using the power of our thinking mind to observe the breathing. And by observing the Process of Breathing, not the breath, but the Process of Breathing that can help us tranquilize the body and the mind and bring it to a “Stillness”.

And this can only be accomplished by a certain level of will-power that we want to now observe and not take our attention away from the Process of Breathing. Do not take the attention away from the Process of Breathing.

So this use of will-power is “*Mano*”.

Manopubbaṅgamā dhammā, mano setṭhā manomayā;
Manasā ce paduṭṭhena, bhāsatī vā karotī vā;
Tato naṃ dukkhamanvetī, cakkamva vahato padaṃ.

(Dhammapada verse #1)



Mind precedes all mental states,
Mind is their chief; they are all mind-wrought.
If with an impure **mind** a person speaks or acts,
Suffering follows him like the wheel
that follows the feet of the ox.

Acharya Buddharakkhita

Now again I'm going to show you this translation from Acharya Buddharakkhita, where this first verse of *Dhammapada* has been translated to “Mind”; “*Mano*” is translated to the word “Mind”, and it is a little bit daunting trying to understand what it is saying.

“Mind precedes all mental states, mind is the chief; they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows like the wheel that follows the feet of the ox.”

Now this is common translation which only translates “*Mano*” to mind without distinguishing what “*Mano*” is.

Manopubbaṅgamā dhammā, mano setthā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkamva vahato padaṃ.

(Dhammapada verse #1)



Cognition precedes all experience,
cognition predominates, cognition creates realities.
With **destructive cognition** if one speaks or acts,
Pain follows one, as the wheel follows
the drawer of the cart.

Here is Bhante Punnaji's translation where he clearly distinguishes that “*Mano*” is really Cognition: our Thinking.

And Cognition can help us cultivate and bring about this energy; this is, this willful energy called “*Vīrya*”.

It is true that the application of this energetic Mental Process that can help us overcome or suppress the Five Hindrances.

“Cognition precedes all experience. Cognition predominates, Cognition creates our realities. With *destructive Cognition* if we speak or act, pain follows us like the wheel that follows the drawer of the cart.”

So it's really Cognition here.

So in other words, *Dhammapada* verse number one is a very powerful verse that basically teaches us the use of our rational thinking, the use of our intelligence.

Our intellect can help us overcome a lot of difficulties in life.

So let's now take a look at each Hindrance, and how we can use the “*Mano*” to overcome each Hindrance.



KĀMMACHANDA

Desires or wish for sensual pleasures



Desires or wish for sensual pleasures:

- **Kāmmachanda** is distinguished from unwholesome **lobha**, which is clinging on to an object; **Lobha** = **lubh**, to cling, attach, take over (greed);
- Wishing for a pleasant or comfortable experience is **kāmmachanda**.

“*Kāmachanda*”: the desire or wish for Sensual Pleasures. Basically it is any wish for something pleasant is “*Kāmachanda*”.

So even when you're sitting there, if you are wishing: “*Oh! I love durian. How I wish I can have durian after meditation?*”

That’s “*Kāmachanda*”.

But there's also a very subtle form of “*Kāmachanda*”.

You're sitting there and then you're feeling some pain in your legs, feeling a bit of discomfort, instead of doing something about it, you start to think “*How I wish it would go away.*” That wishing, that is also form, a very subtle form of “*Kāmachanda*”, having a wish.

So any kind of wish for something pleasant is “*Kāmachanda*”.

Now you have to be very careful here; it's very clearly mentions here. I researched this a bit, and I come to this understanding. “*Kāmachanda*” is distinguished from unwholesome “*Lobha*” because “*Lobha*” comes with clinging and greed. So “*Lobha*” comes from the root word “*Lubh*”; “*Lubh*” means to cling, to attach, to have greed.

So basically “*Kāmachanda*” is, does not necessarily lead to greed but it can. But basically it is a wish, a desire for something pleasant. So that's “*Kāmachanda*” because the word “*Chanda*” from “*Chand*”, “*Chand*” means to wish for. So “*Kāma*” is pleasures, to wish for something pleasant.

So wishing for a pleasant and comfortable experience itself is also “*Kāmachanda*”.

So make no wishes when you meditate; don't sit down and start to say, “*How I wish I can experience Jhāna?*” Wow! Be careful because you know why? I am not including it in this talk, but that wish can lead to hallucination and lead to self-hypnosis. You begin to hallucinate the experience of “*Jhāna*”, and then you think you have experienced “*Jhāna*”.

Be careful what you wish for when you meditate!

The solution: have no wishes, zero, make no wish, simple as that!

Now how can we overcome the wish or desire for pleasures when it arises in our Mind?



KĀMMACHANDA

Desires or wish for sensual pleasures



Desires or wish for sensual pleasures:

- **Kāmmachanda** is distinguished from unwholesome **lobha**, which is clinging on to an object; **Lobha** = **lubh**, to cling, attach, take over (greed);
- Wishing for a pleasant or comfortable experience is **kāmmachanda**.

CHANGE THE PICTURE – free from arousal of lust or desires:

- **Asubha Bhāvanā** - Meditation on the repulsiveness of the body
- **Kalebara Bhāvanā** - Decaying corpse meditation
- **Ānāpānasati** - Mindfulness of breathing

We need to change the picture the moment it arises.

We need to change our picture.

Changing the picture means now to change the mind to observe something else which is free from arousal of lust or desires.

In fact there are a few very useful meditations that Bhante Punnaji has prescribed.

- (1) **The first one is “*Asubha Bhāvanā*” which is meditation on the repulsiveness of the body.** Once you begin to understand you know, there are these 32 parts of the body, how repulsive they are, looking at the phlegm, the saliva, the juice, the “this” and the “that”, you know, the gut.

When you begin to understand how repulsive it is, you no longer have desire for sexual wishes and things like that, you know.

This is very helpful for people with unwholesome sexual desires. “*Asubha*” meditation is the best one.

So maybe they should teach this in prison to all the rapists, you know, “*Asubha*” meditation.

- (2) **Another one is also to meditate on decaying corpse “*Kalebara Bhāvanā*”.** Now don't worry all these meditations are in written form. I will show you the links at the end of this presentation, where you can now then take a picture and download those documents to practice these meditations.
- (3) **And of course the third one to help you relax your mind, calm it away from lust is “*Ānāpānasati*”, mindfulness of breathing.**

So that is what this is about.



VYĀPĀDA

Anger or hatred towards displeasures



Anger or hatred towards displeasures:

- Arising from self-centeredness (selfishness);
- **Kāmmachanda** is always accompanied by a latent form of **Vyāpāda** – to protect or safeguard the pleasurable experience (self-centered);
- When there is **vyāpāda** there is no loving-kindness, no compassion, and no understanding of Anicca, Dukkha, Anatta.

Next “*Vyāpāda*” anger or hatred towards displeasures, what happens?

It arises from self-centeredness because you have this selfishness in you, “*I want this; I want that.*”

And when you don't get what you want, you begin to get angry with it.

And do be aware and this is something I have also researched and I have also understood it personally, “*Kāmachanda*”, when you have lusts for something, “*Kāmachanda*” is always accompanied by a very latent form of “*Vyāpāda*”.

Why?

Because when we have “*Kāmachanda*”, we wish for something pleasant, and we also want to protect it. We want to get it.

So we want to protect and safeguard the pleasurable.

Now that can also lead to “*Vyāpāda*” because by one thing to say, “*Got it*”.

When you feel that there is anyone threatening you from getting it, you get angry with that person or with the condition.

That is “*Vyāpāda*”.

So in other words, even in “*Kāmachanda*”, there is a very latent form of “*Vyāpāda*” going on.

So this is basically arising as a result of selfishness, thinking of “Self”: Self-centeredness.

So when there is “*Vyāpāda*”, there is no loving-kindness.

You don't have the universal benevolence:

- **No compassion to other beings,**
- **No understanding of “*Anicca*” “*Dukkha*” and “*Anattā*”.**

What can you do about it?



VYĀPĀDA

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CHANGE THE PICTURE – free from arousal of anger and hatred, or selfishness:

- **Metta Bhāvanā** - Meditation on Universal Benevolence;
- Cultivation of **Mettā, Karunā, Muditā, Upekkhā**;
- Compassion can be directed at five levels of discomfort (dukkha) and five levels of comfort (sukha);
- **Tilakkhana Bhāvanā** - Meditation on the threefold realities

Change the picture but this time change the picture to the one which is filled with Universal Benevolence and Goodwill, free from arousal of anger, hatred, and selfishness.

Goodwill is the best thing to do to overcome ill-will.

Goodwill is the best thing to do to practice to overcome ill-will.

“*Mettā Bhāvanā*”, this is goodwill meditation or some call it loving-kindness meditation. So it's meditation on Universal Benevolence.

In fact, this meditation developed by Bhante Punnaji comes with the full “*Brahma Vihārā*”, which is “*Mettā*”, “*Karuṇā*”, “*Muditā*”, “*Upekkhā*”.

And that is

- 1) Beginning with Universal Benevolence (“*Mettā*”).
- 2) It leads to a deeper form of Goodwill, and that is “*Karuṇā*”, our Compassion.
- 3) And then it leads to Selfless Happiness that is “*Muditā*”.
- 4) And finally leads to a state of Mental Equilibrium, “*Upekkhā*”.

And very important to understand also in this meditation, it is describing that Compassion can be directed at Five Levels of Discomfort and Five Levels of Comfort. I'll show that in a moment.

Meanwhile then one more meditation you can use to help you overcome “*Vyāpāda*”; that is “*Tilakkhaṇa Bhāvanā*”.

“*Tilakkhaṇa Bhāvanā*” the meditation on Threefold Realities of Life (“*Anicca*”, “*Dukkha*”, and “*Anattā*”).

Not many people are taking picture of this. I am just wondering



Five Levels Of Discomfort



Compassion can be directed at five levels of discomfort (dukkha):

1. Sympathy for those who have lost what they possessed (persons -- through death; things -- through theft; natural disasters, etc.) and for those who are unable to get what they want due to inability;
2. Sympathy for those who have lost their self-esteem (loss of position in society, suffering from inferiority complex, ego challenged, etc.);
3. Sympathy for beings in the human realm (in prisons, hospitals, refugee camps, and those subject to starvation, suppression, etc.);
4. Sympathy for other less privileged beings (animals, ghosts, beings in hells), that you may not even know about;
5. Sympathy for those who are worrying or repenting for their misdeeds.

Five Levels of Discomfort

Compassion can be directed at Five Levels of Discomfort.

- 1) First one, Sympathy for those who have lost whatever they have either people or things. So they have experienced losses in life. You have to feel for them, empathize with them, and realize that there is something, maybe something, you can do about it.
- 2) Sympathy for those who have lost their self-esteem, their self-dignity, loss of position in society, suffering from inferiority complex, ego, being challenged, and so on.
- 3) Sympathy for beings in the Human Realm, where they are in uncomfortable conditions in prisons, hospitals, refugee camps, and those subject to starvation, suppression, oppression, famine, and so on.
- 4) Sympathy for others less privileged Beings in other lower realms: animals, hungry ghosts, other beings in hells, and that, and you may not even know about. So do sympathize for those Beings there and of course number five is.
- 5) Sympathy for those who are worrying or repenting for their own misdeeds in the past.

So these are the Five Levels of Discomfort.



Five Levels Of Comfort



Compassion can be directed at five levels of comfort (sukkha):

1. Sympathy for those who have gained many things they wished for;
2. Sympathy for those who have gained their self-esteem;
3. Sympathy for more privileged beings in the human realm who are comfortable and happy;
4. Sympathy for more privileged beings in heavens;
5. Sympathy for those who are enjoying the freedom from guilt and the benefits of being good and pure in mind.

Compassion is not merely the sympathetic resonance for others losses and sorrow, but also the sympathetic rejoicing of others success and happiness.

And the Five Levels of Comfort. Compassion can be directed at Five Levels of Comfort. Sympathy for (1) those who gain, who have gained many things, **so in other words, we must also rejoice in other people's success and happiness**, those who have earned something or gained something they wish for, (2) those who have gained their self-esteem, now they feel better about themselves, (3) those who have become more privileged, able to get out of unhappiness or discomfort, (4) and those who are more privileged in heavens, the higher realms, (5) and also sympathy for those who are enjoying freedom from guilt or mental torment or shame or so on.

And basically compassion is not merely sympathetic resonance for others' losses and sorrow but also sympathetic rejoicing of others' success and happiness. So this is really about the “*Vyāpāda*” part, where you practice this “*Mettā Bhāvanā*”.



THĪNA

Sluggishness of the Mind



Thina = **the**, to shrink,+ **na**, dullness

- Sluggishness or Withdrawal of the mind – reluctance to act;
- Opposed to **Viriya** (willful energy or will power to act);
- Also translated as **Sloth** (laziness).

Now “*Thīna-Middha*”, “*Thina*”, first we look at “*Thina*”.

There are two parts: (1) “*Thina*” is sluggishness of the mind, comes from the root word, “*the*” which means to shrink, and “*na*” means dullness.

So basically it's the sluggishness of the mind, the mind withdrawing, the mind becoming reluctant, no longer want to do something: the Reluctance.

Now this could be the result of laziness or could be the result of some kind of depressive mood, can also be depression that leads to that.

And this is the opposite of “*Vīrya*”.

So in other words, the remedy for “*thina*” is “*Vīrya*”.

“*Vīrya*” is this willful energy or will-power to act from the power of your “*Mano*”.

“*Vīrya*” comes from your “*Mano*”: “*Then now I want to do something. I want to get out of this rut. I want to stay awake. I don't want to fall asleep.*”

This, there is the energy to do that, not just to wish for it, but the energy to do it.

And basically it is also translated as sloth; unfortunately, “*thina*” is translated as laziness.

As you can see it may or may not be the result of laziness. It could be the result of depression. People are in depressive moods.



MIDDHA

Lethargy or Drowsiness



Middha = **middh**, to be inactive, inert, to be incapable

- Inactivity (lethargy) or weakness of the body
- Also translated as **Torpor** (inactivity, indifference)
- Both **thīna** and **middha** are always used in conjunction;
- Where there is **thīna** and **middha**, there is no **Viriya**.

(2) “*Middha*” is lethargy or drowsiness, from the root word “*middh*”, which means to be inactive or incapable of acting, inert, inactivity, or weakness of the body, unable to do it.

Here it also relates a little bit to the body and also translated as torpor which is inactivity or indifference.

And both “*Thina*” and “*Middha*” are always used in conjunction, where there is “*Thina*” and “*Middha*”, there is no “*Vīrya*”.



MIDDHA Lethargy or Drowsiness



Middha = **middh**, to be inactive, inert, to be incapable

- Inactivity (lethargy) or weakness of the body
- Also translated as **Torpor** (inactivity, indifference)
- Both **thīna** and **middha** are always used in conjunction;
- Where there is **thīna** and **middha**, there is no **Viriya**.

RE-ENERGIZE, AWAKEN –re-energize the mind to become inspired or motivated (awakened) to act:

- **Maranānussathi – Meditation On Death;**

**So therefore the important thing now is to energize your “Vīrya”:
Re-energize and Awaken.**

**To re-energize the mind to become inspired or motivated,
awaken to take action.**

And a good, a good meditation practice surprisingly is meditation on Death. **Knowing that life is short, then we don't have that much time left to cultivate ourselves, to develop our mind and our body, to bring to purify.** Therefore, there is no time left, no time to waste. So meditation on Death will help us realize there's no time to waste.

So there is a, you can also meditate on “*Tilakkhaṇa*”, the Threefold Realities of Life (“*Anicca*”, “*Dukkha*”, and “*Anattā*”) and so on.



UDDHACCA Agitation & Restlessness



Uddhacca = **u**, over, above + **dhu**, to tremble, to get excited.

- **Uddhacca** literally means 'over-excitement' or 'rousing' – confused, restless state of mind;
- Often pertains to the **future**.

That is “*Thina-Middha*”.

Now “**Uddhacca**”: **Agitation and Restlessness**. “*Uddhacca*” comes from the root word “*U*” which means over; “*Dha*”, “*Dhu*” means to tremble, to shake, to become excited, so overexcited.

“**Uddhacca**” simply means, literally means, **over excitement or over arousal, to the point that you become confused, restless state of mind, often pertains to the future**. Usually when used in conjunction with Five Hindrances, “*Uddhacca*” normally refers to future situation. **Then you are now worried about what's going to happen next. You're uncertain about the future. You become overly excited of what could happen.**



KUKKUCA Anxiety & Worry



ku= evil that is done, + **kata**= good that is not done

- **Kukkucca** is sometimes translated as remorse over evil that is done; also remorse over the good that is not done;
- When used together with **uddhacca**, it pertains to the past only.

“Kukkucca” is anxiety and worry, and it comes from the root word “ku” which means evil that is done, “kata” which means the good that is not done.

Basically you're worried that, about the past, this relates to the past.

“Kukkucca” is sometimes translated as remorse, over evil that is done, or remorse over the good that is not done. Something you've done wrong in the past or something which you should have done but you failed to do. You failed to take care of your mother properly when she was ill and finally she passed away. So that is also a kind of “Kukkucca” in this sense. And when used together with “Uddhacca”, usually “Kukkucca” refers to the past only.



KUKKUCA Anxiety & Worry



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- **Kukkucca** is sometimes translated as **remorse** over evil that is done; also **remorse** over the good that is not done;
- When used together with **uddhacca**, it pertains to the **past only**.

RESTFUL & PEACEFUL MIND – free from restlessness and arousal of anxiety:

- **Ānāpānasati** - Mindfulness of breathing
- **Tilakkhana Bhāvanā** - Meditation on the threefold realities

And how can we overcome that? By bringing the mind to a state of rest and peace, restful, peaceful mind, free from restlessness, arousal of anxiety.

And the best meditation practice is “*Ānāpānasati*”. **Using mindfulness of breathing to tranquilize the body and calm the mind.** And also you can meditate on “*Tilakkhaṇa Bhāvanā*”, which is meditation on Threefold Realities of Life (“*Anicca*”, “*Dukkha*”, and “*Anattā*”) to realize that things arise and fade away: “*Anicca*”. **We cannot get excited or anxious over things because they come and go. Good things will come; good things will go. Bad things will come; bad things will go. What arises vanishes eventually. So the good that we experience may not last. The bad that we are hurting, that is hurting us, may not last.** So that is “*Anicca*”, “*Dukkha*”, and “*Anattā*”. So this is “*Kukkucca*”.



COGNITIVE DISSONANCE

("Vicikicchā")



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THE FIVE HINDRANCES

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Now come Cognitive Dissonance, "Vicikicchā".

"Vicikicchā" often translated as skeptical doubt.

What is Cognitive Dissonance? It's when the mind is torn in two directions:

- 1) One is feeling, the mental part is the emotional part, the feeling part.
- 2) And then the other one is the reasoning, the thinking part, the reasoning. What is right? What is wrong?



COGNITIVE DISSONANCE

("Vicikicchā")



- ❖ When "FEELING" and "REASONING" pull in opposite directions, one invariably experiences **cognitive dissonance** ("vicikicchā");

"FEELING"
Affective Process
(EMOTIONS)
("citta")



"REASONING"
Cognitive Process
(INTELLECT)
("mano")

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THE FIVE HINDRANCES

Slide 57

And what happens is when feelings and reasoning are pulling in opposite direction. This is a condition called Cognitive Dissonance. **The mind is being torn apart.** Now if you were to be faced with a situation, where you have to decide, whether to do this consciously know that you're not supposed to do this. While on the other hand, your emotions feel that, "Oh! You like it so much." Example, a very successful manager in the office meets up with a, ends up with a secretary, very beautiful; even though, he is married. He knows that he shouldn't be having affair with his secretary, but he's so attracted to her that he forgets the fact that he has vowed never to engage in sexual misconduct if he's a good Buddhist. But he still engages in a relationship with the secretary, so this is an example. So when a person is faced with these two: feelings, which is emotional, or reasoning, which is cognitive thinking, intellectual, which one wins most of the time? Emotion wins or intellect wins? Which one? Emotion! Nine out of ten times.



COGNITIVE DISSONANCE

("Vicikicchā")



- ❖ When "FEELING" and "REASONING" pull in opposite directions, one invariably experiences **cognitive dissonance** ("vicikicchā");
- ❖ One autonomously reacts according to FEELING, and then "justifies" one's **emotionally charged decisions** using clever "reasoning".



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THE FIVE HINDRANCES

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Don't be too hard on yourself. It happens to even the best of us.

And usually we automatically react according to feeling.

And then we use our intelligence to justify our action.

That's wonderful human intelligence.

We don't use the intelligence to decide what to do.

We use the intelligence to justify the wrong that we're doing.

Example, you are laying in bed, air con not working very well, and then mosquito comes (Billy is acting out as a mosquito). You chase it away. You chase it away. You chase... After ten times, what do you think you're going to do? (Billy made a loud clap as though trapping the mosquito to terminate it)

You have taken the Five Precepts.

The first one, “*Pānātipāta veramani sikkhāpadaṇ samādiyāmi*” (I accept the precept of avoiding disrespect for life.), and what have you just done? **You just killed a mosquito!** Poor mosquito!

You know you have taken the Five Precepts, knowing you've taken the Five Precepts is reasoning. You know that: Intellect.

Your thinking mind tells you that, but your body feels uncomfortable because of the mosquito. **You get disturbed**; finally, you really want to get rid of it. And the only way to get rid of it is to give it a good clap. **And then your emotion takes over. And then you make the excuse,** “*Oh this one is a big mosquito. I killed so many of them, so they won't spread dengue fever in this area.*” I heard people say that, “*Oh! I'm spraying on the mosquitoes because they're spreading dengue fever.*”

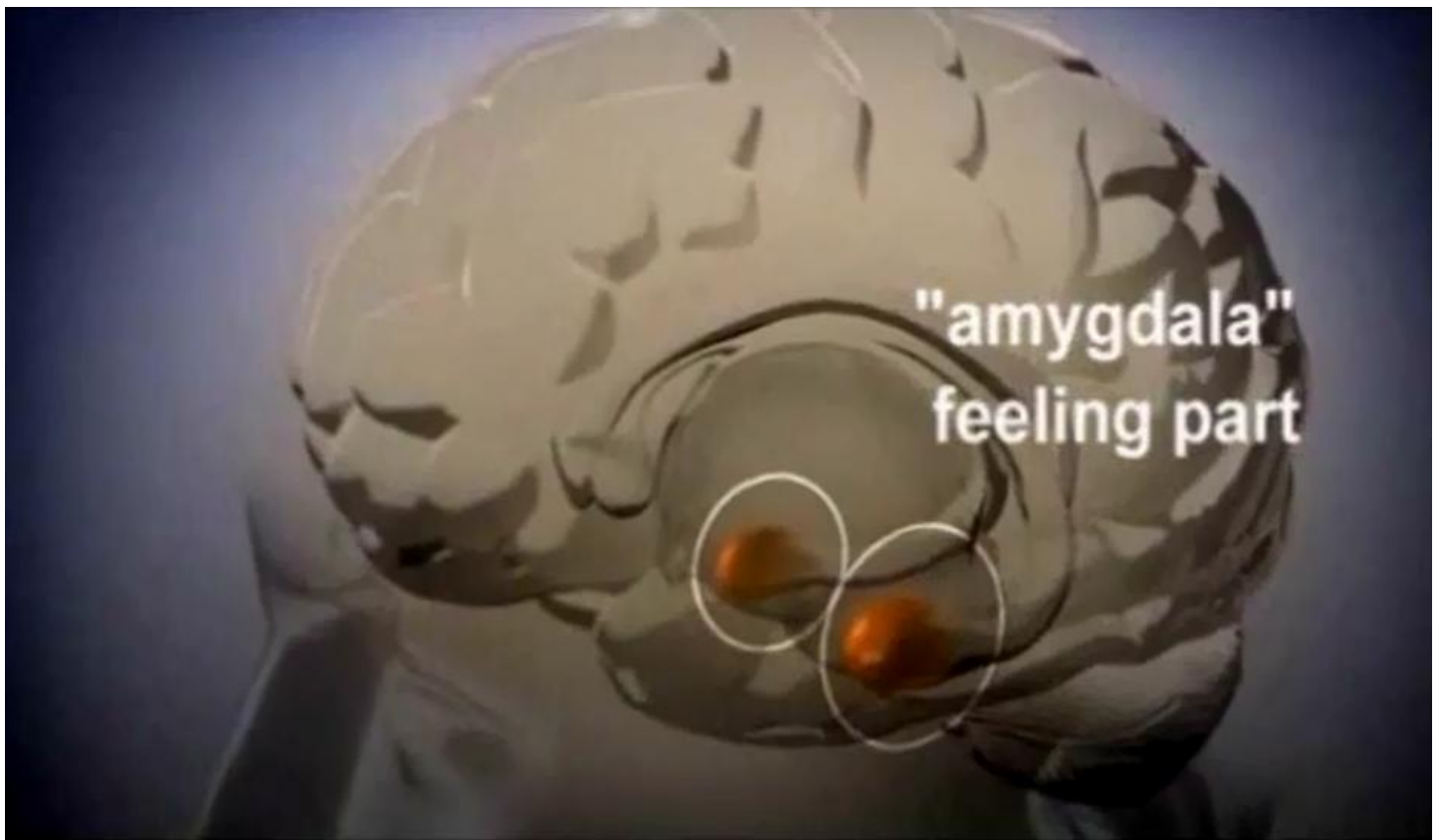
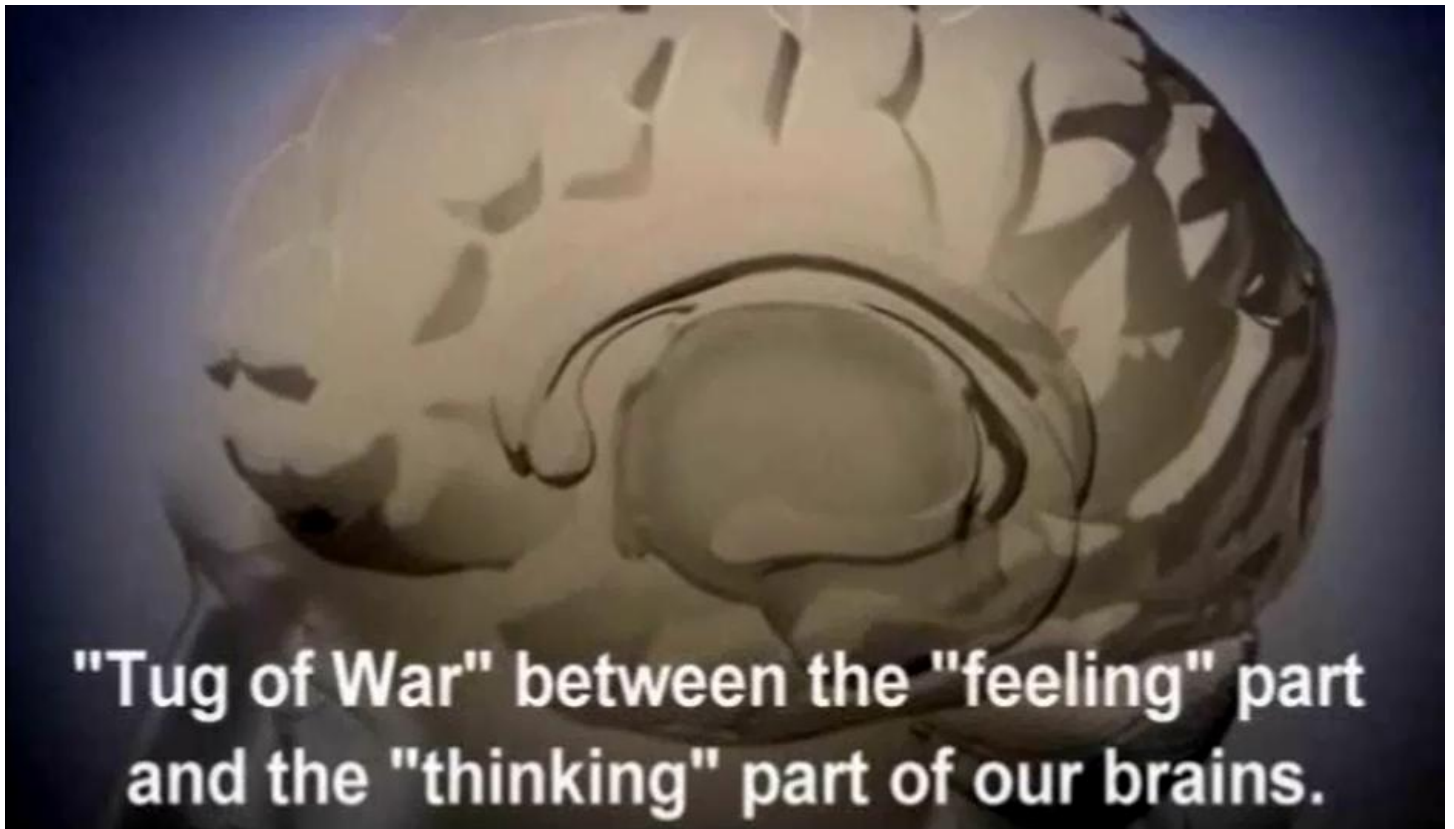
So now let's take a look at a, okay, why is it the emotion wins? I'm going to show you very quickly. **What the scientists have to say about it? Why emotion wins when we are faced with that? It is all inside the brain.** There is one part of the brain in the front, which is our thinking brain called the Prefrontal Cortex. The real thinking part is right behind the eyebrow, Prefrontal Cortex, the whole one Frontal Lobe, Prefrontal Cortex. That is the real thinking part, just a little part of it there.

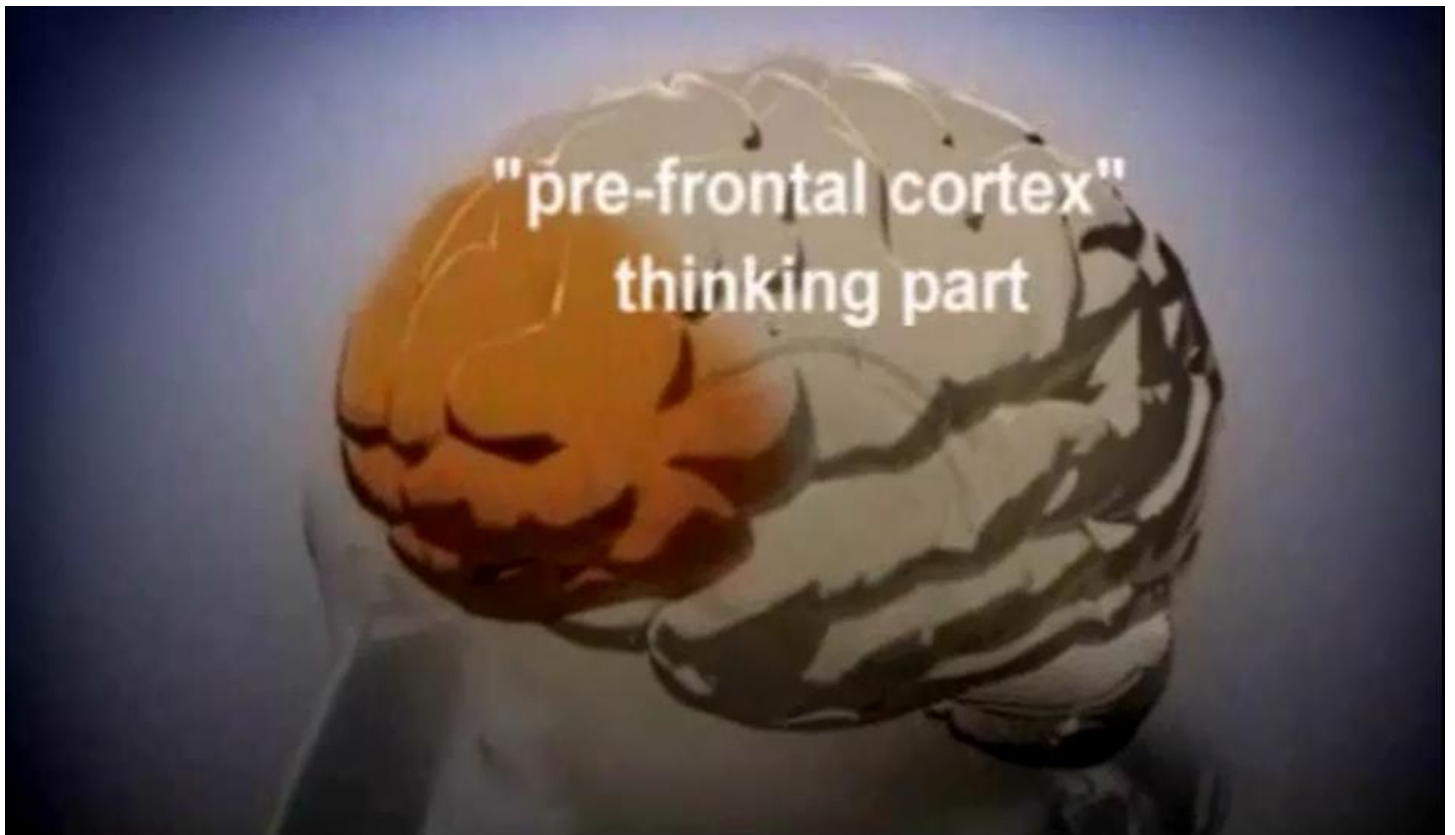
And then deep inside is the emotional brain, the center of it, the command center of the emotional brain is amygdala. That is the amygdala which is responsible for your emotional arousal. **When it sees, hears, smells, tastes something that it is unpleasant or whatever, it reacts.**

So let's see what the scientists have to say about this.

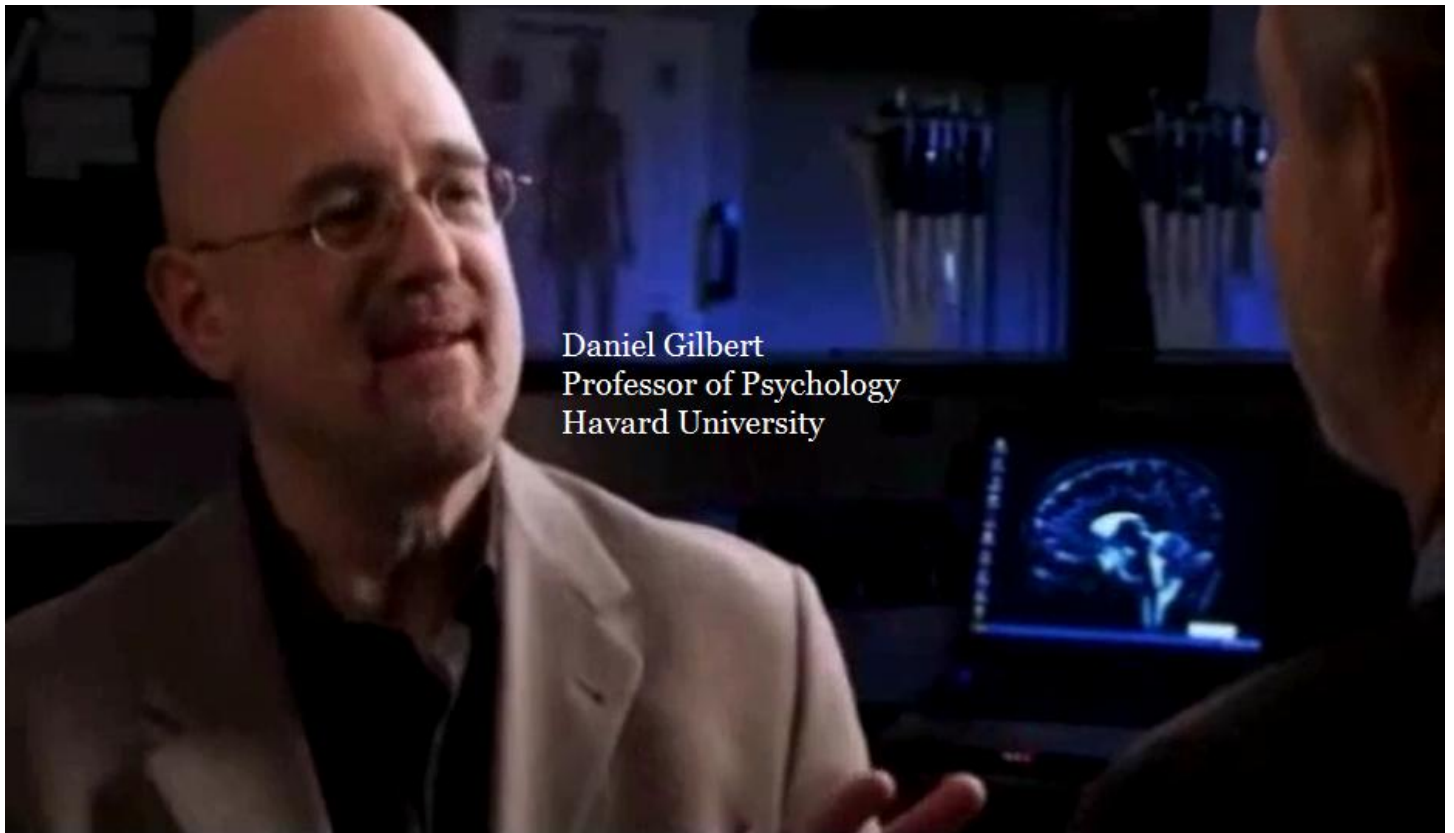


Daniel Gilbert: *When we try to control them we start a tug of war between our brains oldest the newest parts.*





While ancient structures like the amygdala respond to threats by trying to turn our anger or fear on, its newer structures, such as the prefrontal cortex, the thinking part of our brain that tried to turn them off.



Daniel Gilbert
Professor of Psychology
Harvard University

It's the tug-of-war between these two systems that gives rise to our emotions. At New York University Neuroscientist, Joseph LeDoux, has studied how the amygdala in the cortex, shapes our emotional responses.

You know more about the amygdala than anybody alive and you still can't control yours.

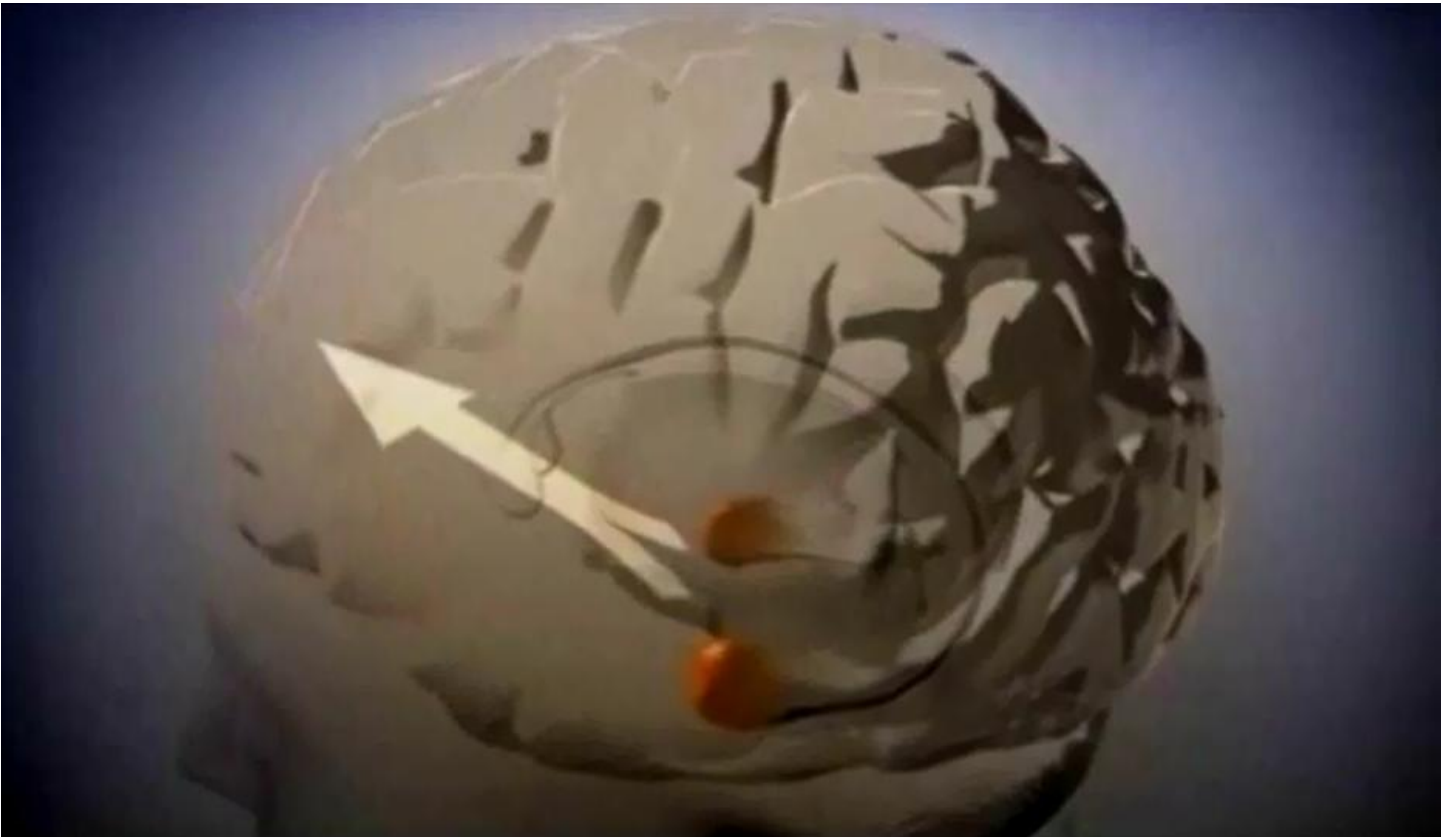
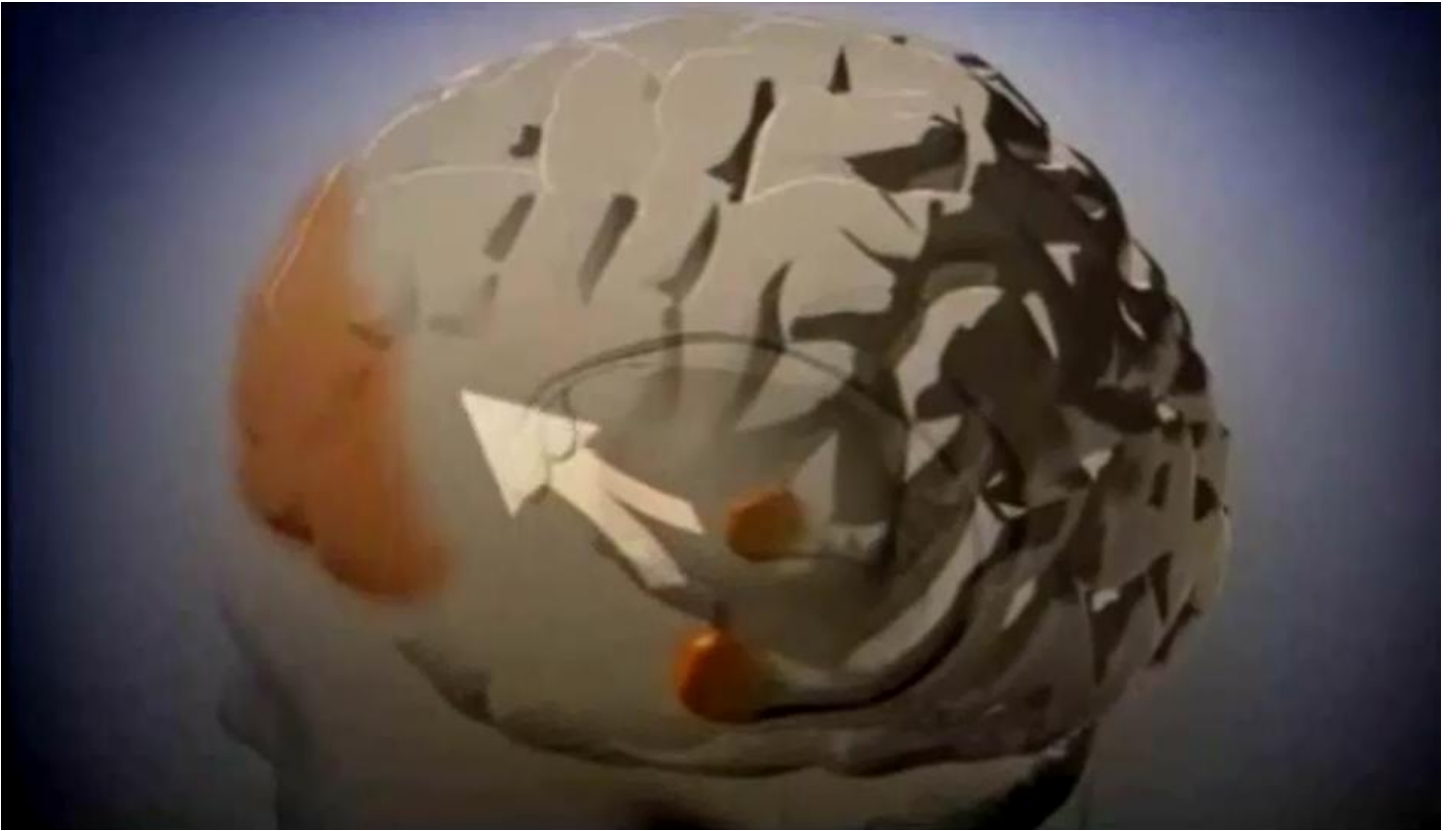
Joseph Ledoux: No!





Daniel Gilbert: *Why?*

Joseph Ledoux: *Now there, it's an interesting thing again that has to do with the wiring of the brain. This is if we could look at it here. So this is the human brain inside the skull. And the prefrontal cortex is here in the front right behind your forehead. And that is the newest part of the brain. This is where we make our decisions, this is where we plan for the future, and strategize. The lateral prefrontal cortex has no connectivity with the amygdala.*







The amygdala has super highways to talk to the cortex, but the prefrontal cortex has only back roads and side streets to get to the amygdala. And therefore, it is unable to tell the amygdala: Cool it!

Danile Gilbert: *But why are there no connections?*

Joseph LeDoux: *We're in the process of evolving as we speak, and those connections have not been put in yet. This thing was built to do fancy things cognitively, not necessarily to control our emotions.*

Our thinking brain is built to do things, fancy things cognitively what are fancy things cognitively? Inventing the fan, the light the, air con, the atomic bomb, whatever, nuclear weapons.

So that's what the thinking brain is evolved to do, not necessarily to control the emotion.

But what happens is in the emotional command center, the amygdala has very strong connections going to the thinking brain. So that when the amygdala is aroused, our emotion is aroused.

It sends a lot of messages to the thinking brain, and disturbing the thinking brain. So your thinking brain can no longer think rationally.

Your thinking brain can no longer make good judgment because it is getting a lot of disturbing messages coming from your emotional brain.

And at the same time the thinking brain is not strong enough to go back to control it because of very weak connections going back, and because of that.

And that is the result of Evolution.

It has these connections have not been put in yet from the Process of Evolution.

So that is really what's going on.



VICIKICCHĀ Cognitive Dissonance ("Skeptical Doubt")



VICIKICCHĀ - perplexity, skepticism, confusion, indecision.

- Torn between reasoning and feelings – destabilizing & perplexing;
- Vacillates between one view and another; also as mistrust, disbelief, stubbornness to accept reason, or lacking in confidence (often misunderstood as "doubt").

So that's *Vicikicchā*, Cognitive Dissonance, which is perplexity, skepticism, confusion, indecision, torn between reasoning and feelings, destabilizing and perplexing because it destabilizes us. It makes us unable to decide. And we may even make the wrong decisions. Vacillate between one view and another. Also it leads to mistrust, disbelief, stubbornness to accept reason or lacking in confidence. And this is possibly the reason why it is often misunderstood as doubt, lacking in confidence, as a result of the mind being torn between two worlds. **So the real meaning of "Vicikicchā" is really that the mind being torn between two worlds.**

"Vi" means separating between two, discerning between two. **"Cikicchā"** means finding the solution, finding a remedy, so you are torn between finding the answer. How can you overcome that?



VICIKICCHĀ Cognitive Dissonance ("Skeptical Doubt")



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DISCERNING, RATIONAL, STABLE, CONFIDENT MIND
– free from vacillation and perplexity:

- **Tilakkhana Bhāvanā** - Meditation on the threefold nature of existence;
- **Anussati (Recollections) Bhāvanā** - Meditation on the Buddha, Dhamma, Sangha, Oneself, and Cultivation of good thoughts.

That is by cultivating, discerning rational, stable confident mind. Free from vacillation and perplexity, by practicing the "*Tilakkhaṇa Bhāvanā*" which is meditation on the Threefold Nature of Existence ("*Anicca*", "*Dukkha*", and "*Anattā*").

And also very important practice here, very helpful one called "*Anussati*" Recollection meditation. And that is meditation on the Triple Gem: the Buddha, the *Dhamma*, and the "*Saṅgha*".

And also we can meditate on what's happening with ourselves then also helping ourselves to cultivate good thoughts. So this is really how we can overcome, we learn to suppress the Five Hindrances by practicing these meditations.



THE MIDDLE WAY



Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES

Expression Of Emotional Excitement
By Releasing Tensions in Action



The way to overcome all this Suffering is to practice the Middle Way.

The Middle Way is what the Buddha explained. Actually the Buddha talked about the Middle Way before he started talking about the Four Noble Truths in the “*Dhammacakkappavattana*” Sutta. A lot of people don't realize that. **But the first thing he taught was not the Four Noble Truths, it was the Middle Way.**

He mentioned about the Middle Way, where he says (1) first, “***We are indulging in sensual pleasures.***”



THE MIDDLE WAY



Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES

Expression Of Emotional Excitement
By Releasing Tensions in Action



THE TWO EXTREMITIES

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION

Suppression Of Emotional Urges
By With-holding all Tensions



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THE FIVE HINDRANCES

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And then (2) *“The other extreme we should avoid is self-torment, forcing ourselves not to indulge in sensual pleasures.”*



THE MIDDLE WAY



So the

- (1) First one is Emotional Reaction to Sensual Feelings. We are reacting to any Sensual Feelings.
- (2) The other extreme is forceful effort to restrain our Emotion.

Both will bring us a lot of suffering.

Both will bring you to the Five Hindrances.

How?



THE MIDDLE WAY



- ① Lust/desire for sensual pleasures
(kāmmachanda)
- ② Anger/hatred towards displeasures
(vyāpāda)

THE MIDDLE WAY

**Forceful Effort to
Restrain Emotions**

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When you begin to react to sensual feelings, you are experiencing the first two.

You're experiencing "*Kāmachanda*" and "*Vyāpāda*".



THE MIDDLE WAY



- ① **Lust/desire for sensual pleasures**
(kāmmachanda)
- ② **Anger/hatred towards displeasures**
(vyāpāda)

THE MIDDLE WAY

- ③ **Sluggishness, Lethargy, Drowsiness**
(thīna-middha)
- ④ **Agitation, Restlessness, Anxiety**
(uddhacca-kukkucca)

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THE FIVE HINDRANCES

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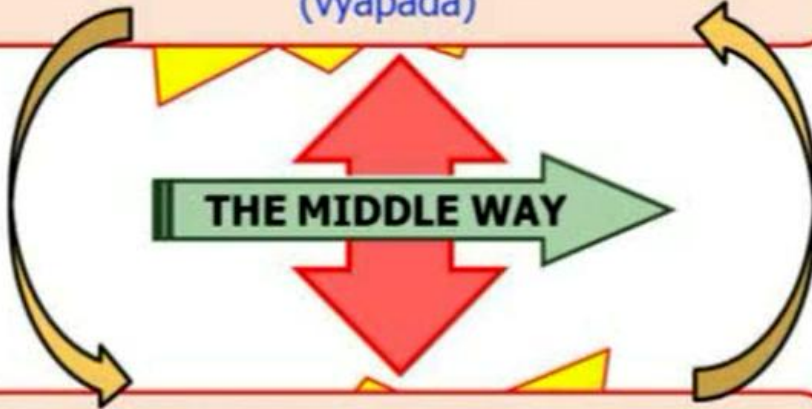
When you try to force yourself not to react to any temptation or whatever by forceful effort, you are then ending up getting either very tired and lethargic that is “*Thīna-Middha*” or you get very restless and that is “*Uddhacca Kukkucca*”



THE MIDDLE WAY



- ① **Lust/desire for sensual pleasures**
(kāmmachanda)
- ② **Anger/hatred towards displeasures**
(vyāpāda)



- ③ **Sluggishness, Lethargy, Drowsiness**
(thīna-middha)
- ④ **Agitation, Restlessness, Anxiety**
(uddhacca-kukkucca)

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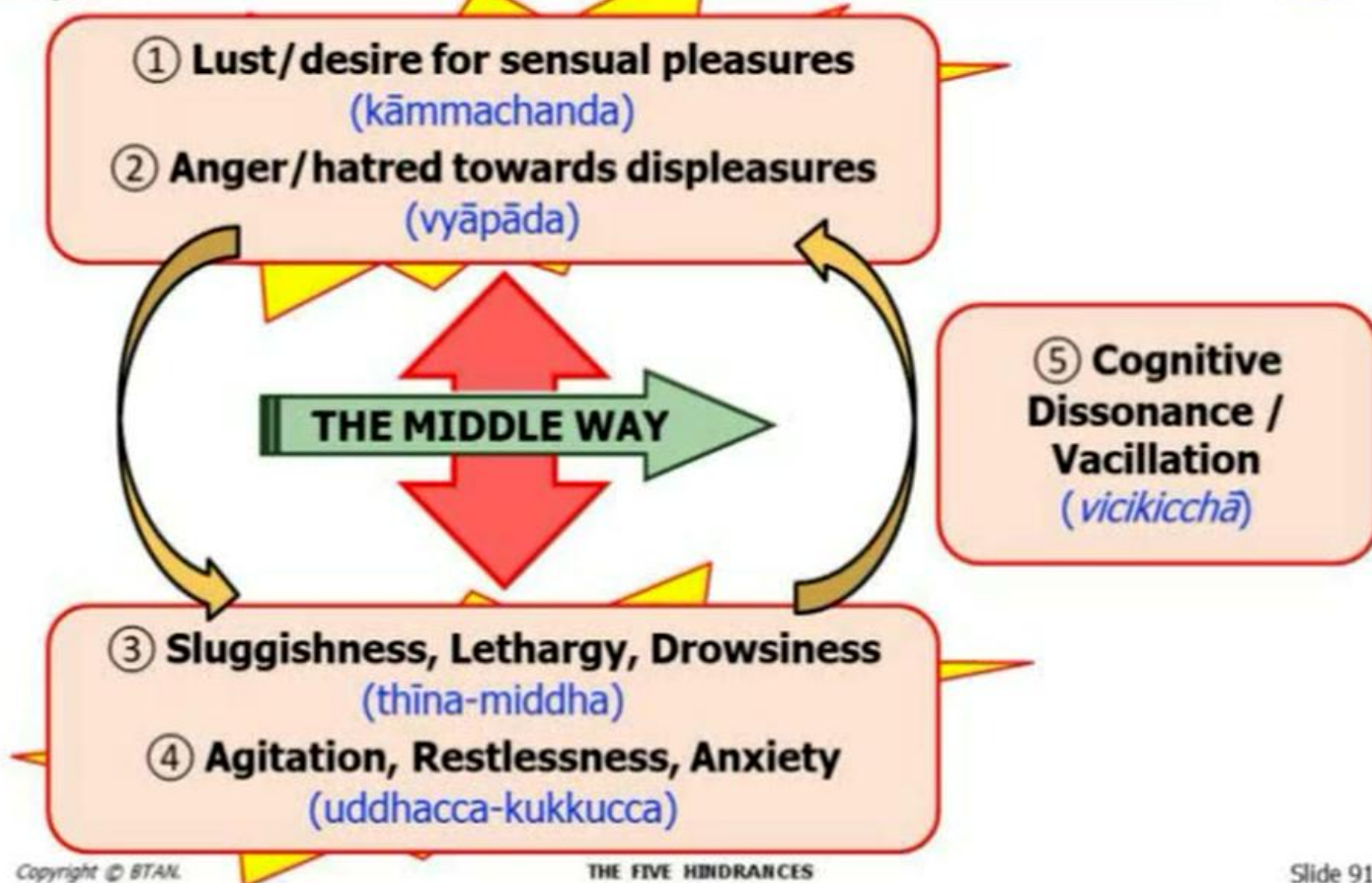
THE FIVE HINDRANCES

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Either way it will bring you a lot of Suffering.



THE MIDDLE WAY



So toggling between these two, you begin to become confused.

“Should I indulge or should I restrain? Should I indulge or should I restrain.”

So your mind is being torn apart. And that's “*Vicikicchā*”.

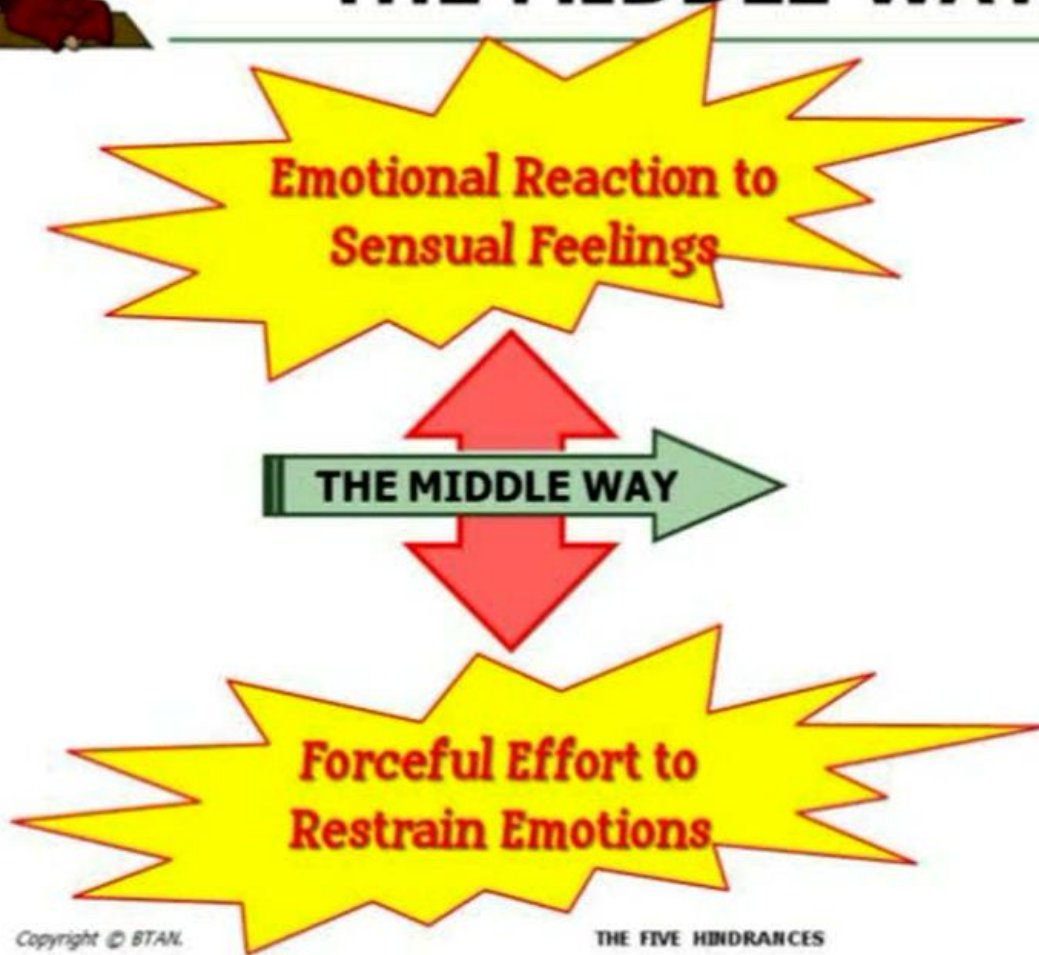
So this is really what these Five Hindrances can do to you, even in daily life. This is daily life. This is not about meditation.

This is about daily life.

So what can we do? We practice the Middle Way.



THE MIDDLE WAY



And what is the Middle Way?

Thanks to Bhante I have learned the Middle Way.

At first I was wondering, what is the Middle Way? “Oh! The Middle Way maybe a little bit of indulgence, a little bit of restraint, is the Middle Way.”

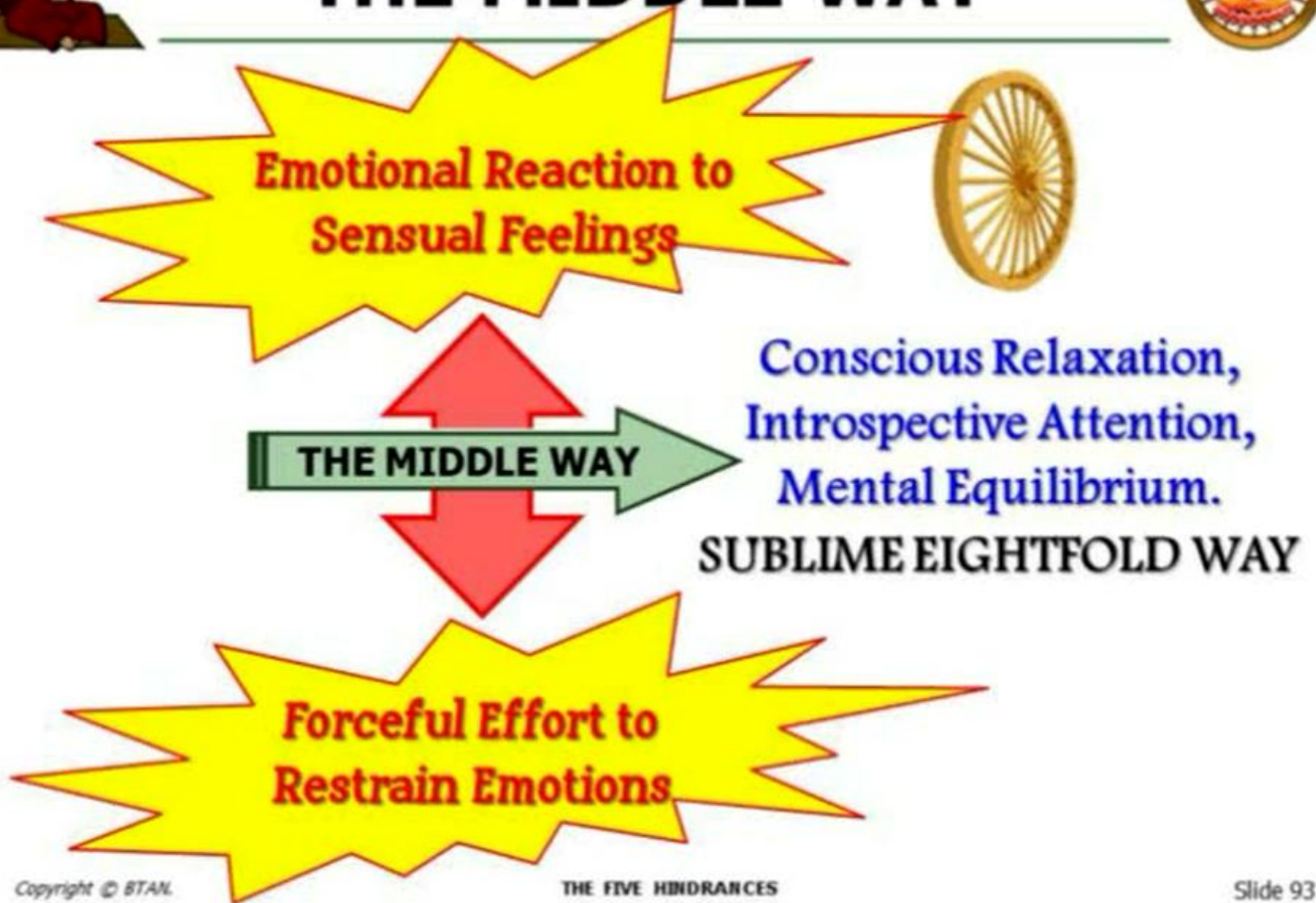
No! That is not the Middle Way.

The Middle Way is the third way.

And I have expanded on this a little bit



THE MIDDLE WAY



The Middle Way is really Conscious Relaxation. That means learn how to:

- 1) Relax. Practice “*Ānāpānasati*”.**
Mindfulness of breathing, not mindfulness of breath,
- 2) And then bring your attention inwards.**
Practice “*Satipaṭṭhāna*”, Introspective Attention inwards,
- 3) And finally you can then accomplish this Mental Equilibrium, “*Samādhi*”.**

You will now, **that this can be explained fully through the Eightfold Way.** So that is really what the Middle Way can do for you.



THE MIDDLE WAY



❖ Conscious Relaxation

(do not react, consciously release tensions in the body, and calm the mind – **pause & relax**)

So Conscious Relaxation simply means when you experience anything that arouses your emotions, don't react.

Do not react to it.

Pause! Pause! And relax! Pause!

So that you can now consciously release the tension that causes, that is happening in your body.

Release the tension, calm the mind first. Pause! And then relax by breathing.



THE MIDDLE WAY



❖ **Conscious Relaxation**

(do not react, consciously release tensions in the body, and calm the mind – **pause & relax**)



❖ **Introspective Attention**

(gently bring attention inwards, mindfully observe bodily and mental activities - **introspection**)

When you are able to do that, then you begin to bring your attention inwards.

Gently bring attention inwards, mindfully observe your bodily and your mental activity.

What's going on? Introspection!

How's my body feeling?

Why am I reacting like that in the body? And then my mind, what emotional states are arising?

And how did I interpret what I have experienced?



THE MIDDLE WAY



❖ **Conscious Relaxation**

(do not react, consciously release tensions in the body, and calm the mind – **pause & relax**)



❖ **Introspective Attention**

(gently bring attention inwards, mindfully observe bodily and mental activities - **introspection**)



❖ **Mental Equilibrium**

(still the mind, free from emotional arousals and excitement – **abandoning the 5 hindrances**)

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THE FIVE HINDRANCES

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And finally bring the Mind to a state of Mental Equilibrium, and by doing that you can still the mind.

And free from emotional arousal and excitement, you can learn to practice suppressing the Five Hindrances.

And this continuous suppression the Five Hindrances over a period of time, eventually leads to full abandoning of the Five Hindrances.

When you're able to fully abandon the Five Hindrances, you have accomplished a very high degree of success.

So I hope this has been helpful.

DOWNLOAD LINKS

1. **www.tiny.cc/bp1-asubha**
 - Asubha Bhāvanā - Meditation on the repulsiveness of the body
 - Kalebara Bhāvanā - Decaying corpse meditation
2. **www.tiny.cc/bp2-metta**
 - Cultivation of Mettā, Karunā, Muditā, Upekkhā
3. **www.tiny.cc/bp3-death**
 - Maranānussathi – Meditation On Death
4. **www.tiny.cc/bp4-anapanasati1**
5. **www.tiny.cc/bp4-anapanasati2**
6. **www.tiny.cc/anapanasati-slides**
7. **www.tiny.cc/anapanasati-handout**
8. **www.tiny.cc/bp5-tilakkhana**
 - Tilakkhana Bhāvanā - Meditation on the threefold nature of existence
9. **www.tiny.cc/bp6-anussati**
 - Anussati (Recollections) Bhāvanā - Meditation on the Buddha, Dhamma, Sangha, Oneself, and Cultivation of good thoughts.

All the links are here. So now if you are interested quickly take a snapshot and you can download all these things. I have added one since our meditation class. I have added one more which is “*Anussati*” the last one number nine number. Actually number eight and number nine. I've added them so “*Anussati*” which is the meditation on the Triple Gem, plus oneself, plus cultivation of good thoughts. All these are taken from the Sri Lanka edition.

ACKNOWLEDGEMENT

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Ven. Ayasma Aggacitta Maha Thera

Ven. Balangoda Dhammananda Thero

Sadhu! Sadhu! Sadhu!